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# ECCLESIA DEI:

A

## VISION OF THE CHURCH.

WITH A

PREFACE, NOTES, AND ILLUSTRATIONS.

“Pro Ecclesiâ Dei! Pro Ecclesiâ Dei!”  
WHITGIFT, *Archiepiscopus, moriens.*

LONDON:  
LONGMAN, BROWN, GREEN, AND LONGMANS,  
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1848.



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**TO THE MEMORY**

**OF**

**THOSE WHO TRAINED HIM IN THE TRUTH, AND LIVING BY THE RULES,  
DEPARTED IN THE PEACE OF GOD AND OF HIS CHURCH,**

**THIS SAD VISION**

**IS INSCRIBED**

**BY ONE WHO HEARS THEM, THOUGH DEAD, YET SPEAKING.**



## P R E F A C E.

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THE following pages have been written under the strong conviction that the difficulties in which the Church of England now finds herself placed are of her own creation. And the writer prefers incurring the open charge of speaking out too boldly in a matter that so dearly concerns us all—to the imputation of “just hinting a fault and hesitating dislike,” and then leaving her Communion in disgust. It is very easy to speak one day of the awfulness of a Bishop’s lightest words when delivered *ex cathedrâ*, and then on the next to quit that Bishop’s flock and fellowship as if his words’ weight and authority, having changed since yesterday, were thenceforward to go for nothing. It is not, however, so easy to face the feeling of seeming to oneself and others to set light by men, whose office we revere, and this too at the very time that the cause for which one would fain strive unto the death is dying away through the apathy of our spiritual rulers themselves, so that we languish under a double depression, engendered in part by the disease and in part by our own remedy. Anything, however, seems to be more dutiful to our Mother than first to deify her chief ministers and then desert her household. No, let the truth be spoken as it is felt. Had the Bishops possessed but moderate foresight, firmness, and fatherly affection for their sons and daughters in the faith ; had they but

encouraged men's confidence in them and their sacred office, rather than have rudely repulsed their yearnings of emotion towards them, all might now have been well. The Church, pillared on the shoulders of its fifty, and more than fifty, chosen children (who have forsaken her from a lack of sympathy which one need not stay to characterize as other than a sign at least of impatience), and so meekly upbearing herself as a modest handmaid of the Lord, whom some men, external to her communion, might indeed revile, but of whom her adversaries might stand in reverent awe, and her sons, in heartfelt admiration, would have stood fresh as on her day of founding, like one of her own glorious temples. Then, with her tried champions retained on her side by their Bishops' charity and wisdom, she would have been in no degree the depressed and almost defenceless body which at this present time she is, but an independent queenly Mother, receiving the unfeigned duty and service of her own children, and the readily accorded homage of those who were not naturally, nor spiritually, of her family. But this hope of our Church's reinvigoration, our Bishops, for a while, have marred. They have denounced, and consequently driven off those, who, being of their communion, viewed them, and the Church, as Catholic; they have not so much in words as in works disowned that glorious title for themselves: what then could those who believe and would obey them do but acknowledge their lack of that essential which they, for themselves, disowned, and, taking them at their word, make haste to quit a house which, being a Church Catholic no longer, God had already quitted? A man may question the policy or the

taste of thus charging home upon the Bishops of the Church the sad estate of the Church herself; but can any one deny the fact—the fact, I mean, of their being notoriously deficient in those gifts and graces which should be inseparable from a Bishop and overseer of Christ's Church? Where is their gentleness?—where their kindness and other than bare civil courtesy, and cold hospitality to their humbler and poorer brethren of the clergy and laity of the Church?—Where their heartiness and zeal towards the Church itself? The Bishops of old time built, endowed, and “visited.”—The Bishops of to-day meet in St. Martin's Place, and vote themselves houses with other people's money, and contract for cheap church fabrics which they never, or scarcely ever see—never, perhaps, but on the day of consecration—and “visit,” in the sense of a continual personal interest and oversight, not at all. Save by their ignorance of their own inherent power, if they chose legitimately to exert it, can any one account not only for the falling off of such numbers of the most excellent of our communion on the one side, but for the continual estrangement from our fold of so many good and hearty men on the other? I will not specify names and persons, that were invidious; but thus much I will venture to say, that, had the Church under her Bishops been but in some manifest degree that which all men know a Church, to be real, must be, the most violent of those, being gifted and warm-hearted men, who now oppose and malign her, would then have been, not her cherished champions, for Michael the Prince, and Gabriel the Archangel are they, but the most devout of her servants and children.

I shall better explain myself if I ask this question :— What man, layman or otherwise, would think of applying to his Bishop in these days for information or direction on any point, of either taste in matters ecclesiastical, or feeling in things Christian ? Who would refer to the Bishop's authoritative decision now, any doubt or difficulty or difference of judgment and opinion, arising in church architecture, for instance, or decoration, or music, or ritual, or service, or ceremonial, or case of conscience, or spiritual distress, or pastoral walk and conversation, or any moot point of civil or canon law ? Who ever supposes that an English Bishop troubles his head or informs his clergy on any one of these debatable topics of great and daily growing interest ? Who imagines a Bishop of the English Church to have ever studied any of the foreign or Latin office-books, or his own before the Reformation ? What does Dr. Musgrave know of the Hereford Missal or of the York Breviary ?— or Bishop Denison of the Sarum Portiforium beyond what Mr. Maskell has taught him ?— if he has, indeed, taught him anything. And what do they understand of the bearing and working of their own service book—being so totally unacquainted with what one may call its comparative anatomy and proportions ? It is but the other day that a Bishop of our Church deliberately confused together the “ Version ” with the “ Catechism ” of Douay. What is one then to think of their training, judgment, and powers of direction and advice, who are our arbiters in things divine ? Surely superiors in ecclesiastical station ought to be superiors in ecclesiastical knowledge.

If with the clergy, if with the churchwardens, if with

the children of a parish, Bishops did but know how greatly their kind and parental influence would act in the way of comfort, encouragement, and quickening of the spirit to love and to good works, they would not artificially but naturally, not politically but spiritually, become, through God's most present and ready grace, themselves the most popular of men. Whereas, what are they now? Almost unknown in their dioceses, save by some casually occurring confirmation or church meeting; or, at most, by a chance counter-signature of some formal Queen's letter of demand for the money which should, in justice, have been the alms of the church to the poor belonging thereto, and worshipping under the shelter of those walls within the which the offertory was gathered. The writer of this has known a quire of boys walk voluntarily a very considerable distance to see a Bishop, and make their dutiful obeisance to him, who, when he passed them close by, scarce deigned to look at them, and took no notice of them at all. How at variance was this with His precept and practice who said "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." And who so blind as not to see the estrangement of affection and alienation of heart which such palpable discrepancy and chilliness is calculated and indeed almost sure to engender. This indeed is but a sample, yet is it a pregnant sample of the manner in which the Bishops forget themselves—their high office—their holy yet humble brethren. But men do not, therefore, forget them. They see them without natural affection, or heart or inclination for either the things or persons of the Church, so they cease to love—begin to hate, and end in despising

them, and disclaiming their jurisdiction and power. Then it is that the lay-peers vote them nuisances—the Crown contemns—and the prime minister of the day, who may make lay-peers by the score, with seats in parliament, and no one to find any fault with him therefor, excludes every new Bishop from the house until some older brother has died off to give him his seat. This is only worth notice as symptomatic of the anti-church fever of England and significant of the inner feelings of the people, gentle and simple ; of the royalty, nobility, and commonalty of England, towards their apostolic hierarchy ; for of themselves, Bishops are too prone to plead parliamentary duty as a bar to pastoral and episcopal intercourse with their flocks—as an obstacle to regular residence at their sees, or genuine and useful visitation of their dioceses, for us to feel any very serious personal concern in the matter of their exclusion at all : in fact they are too much like automata, of which the state starts the springs, and strings, and wires, for men to turn and yearn towards them as saintly shepherds, having an independent will and heart of their own, subordinate to the will of God, and acting boldly yet prudently from that heart and according to that will, concurrently with the law and charter of God's Church.

Now nothing but a deep sense of the inherent power and energy of the episcopal office, when rightly exerted and put forth, would have induced the writer to have so strenuously insisted on the fact that the faultiness of the Bishops is the flaw of the Church, a flaw that will become the more apparent by virtue of the contrast, when the functions of the newly created Archbishop of Westminster

and his suffragans shall have come into full and proper play. Then men in the metropolis and throughout the country will see the difference that, consistently with the full possession of the Episcopate, can exist between Bishops who are men of business and something else—men of prayer, and of zeal in setting about their Father's business, with an ecclesiastical tone about them befitting their calling and station ; and those who, as being men of secular business, such as they are by help of Messrs. Burder and Hodgson, are nothing else ; no servers of the Church or of the altar, but servers of tables only, in the shape of sundry boards of green cloth, in the all and several commission and society-rooms, which it is the summit of their enjoyment to frequent, and of their ambition to preside at. It is but a superficial view to take of this phenomenon to say that the one are real ecclesiastics, the other mere establishmentarians ; for missionary ecclesiastics from a foreign church have been very secular, and Bishops of the establishment most primitive, holy, and apostolic ; witness, of the latter class, *inter alios*, Andrewes, Laud, and Wilson : of the former I will name not any—to their Master they stand or fall. No one made me a judge of them that are, in a certain sense, “without ;” besides one is very apt to be mistaken in reading the signs of character, attaching to those who are not in absolute fellowship with ourselves.

Every way then would the writer of this pray Almighty God to incline the hearts and lives, the discourses and the demeanour of the Bishops of the Church of England, more and more after the model of the great Bishop of bishops, and of men's souls, if they would win men to

Christ's fold, and keep them there. Wherever there is a true reverence for the Episcopal office, all unworthy prejudice against the Bishops of particular churches has ceased to exist—the flame of sectarian jealousy is well nigh flickering and going out. Despite of themselves, and Exeter-hall harangues, and, what is more deplorable to speak of, the invectives of some recent warm passers over to Rome, men are daily becoming more reasonable, more temperate, more charitable. They have learned that wherever the golden link of the succession of the ministry, and the firm belief of the Creeds, and the due celebration of the blessed Sacraments continue, there dwells God's grace—there the Father worketh hitherto, and Christ worketh, and there the Church abides—distracted, perhaps, by man's frowardness, and marred in some measure of its fair proportions, and maimed in some degree of its full membership by the devices of Satan the accuser ; but still, in the main, unmutilated of any limb of vitality, and unimpaired in any essential of Divine grace. Through the supineness and unecclesiastical hauteur of our spiritual Fathers in God, may this noble Catholic sentiment, now so rife in the Church, this sword of the good Spirit, be in nowise turned against ourselves, nor wound afresh the suffering Church of God.

Deans and Chapters, Heads of Houses, and Colleges, would come under the same category. Enough is said of them. They would doubtless improve with the improvement of their several Diocesans, and indeed with the growing advancement of the Church.

## ECCLESIA DEI:

### A

### VISION OF THE CHURCH.

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"Tis o'er—the quiremen's song, the organ-swell,  
Anthem and verse, and psalm and canticle ;  
The priest-entoned prayer, the parting hymn  
Of hoary Simeon—in the twilight dim  
Have sunk away and ceased :—they may not die :  
Voices of heaven are for eternity.

O ! gladdening voice of our dear Mother, voice  
That maketh, morn and eve, these sorrowing walls rejoice !  
For can they choose but sorrow at the sight  
That, every hallow'd morn and noon and night,<sup>1</sup>  
Saddens the seeing eye, the thoughtful heart,  
To mark, fair fane, how desolate thou art.<sup>2</sup>  
They who should fill thy quire-stalls, where are they ?  
In reading-rooms the hours to while away :  
For dearer to cathedral-priest the page  
That tells the fleeting follies of the age ;

Dearer the morning lounge, the luncheon trim,  
 The jovial dinner dearer far to him  
 Than roll of holy writ or chant of cherubim :  
 And liefer he the flashy concert list  
 Than tone the “GLORY” in the Eucharist.<sup>3</sup>

What though the written rule of right,—the call  
 Of duty, love, affection, reverence, all,  
 As with one spirit, bind the minster-priest<sup>4</sup>  
 To morn and evening song, and at the least  
 Each Sunday to the Lord’s Communion feast ;  
 What heedeth he the Master’s call to work  
 Within his vineyard, if he may but shirk ?  
 All this under the head of business comes,  
 “What grocer ever yet was fond of plums ?”<sup>5</sup>  
 No, college priests their month, their week, their  
 day,  
 Will serve, *must* serve, by statute bound to pray—  
 Their debt to God proportion’d to their pay :  
 But as for love to God and holy church,  
 Yon redbreast with a parclose for a perch,<sup>6</sup>  
 Doth shame the service of the tribe, I ween,  
 The sacred tribe, priest, vicar, canon, dean ;<sup>7</sup>  
 For he a home hath found God’s altar nigh,  
 Whence he may pour his matin melody ;  
 The swallow too her nursling nest hath found  
 To rear her young in peace on holy ground :  
 But they, the Levite tribe, whose lives should deck  
 The temple of the great Melchisedec ;  
 They, cull’d from all the tribes of Israel,  
 To wait on God and in His palace dwell ;

They to whose charge and custody are given  
God's sheep for pasture and Christ's lambs for heaven,  
Like hirelings fly, albeit no foe pursues—  
Their quittance day is come, they have their dues—  
The cloister-house is not the home they choose.  
And so, dismissed by statute-letter thence,  
The prebendary leaves his residence,  
The mute precentor who ne'er sang a note,  
The minster-canonical with unminstrel throat,  
The same track follow, row in the same boat :  
And, last of all, the dry-soul'd Mr. Dean,  
Who, shovel-pated, shuffles off the scene,  
Heart-gladdened that his heart's release is come  
From "that Te Deum's daily te-dium."<sup>8</sup>

Strange ! that this world should blunt the spirit's edge  
Of men thus vested with high privilege,  
That they whose happy lot is, hour by hour,  
To muse or worship in their vaulted bower,  
At will to wander, without entrance paid,<sup>9</sup>  
Along that marble forest's dim arcade ;  
'Mid clustering trunks, stone-filleted, beneath  
High arching limbs their lines that interwreath ;  
Offshoots of heav'n-created, stony trees,  
For mortal craft ne'er wrought designs like these ;  
So bold yet so minute, so strong yet tall,  
Massive yet shapely, straight yet natural—  
O'er whom, and through whose pier'd magnificence,<sup>10</sup>  
Streams down a tissued light, subdued yet dense,  
Bright, as o'er Ely's eastern ridge-roof shines  
Heaven's bow, when summer's showery sun declines,

Storied and rich yet hush'd and soft withal,  
And silent as some air-tranced waterfall,  
That, hued like heavenliest prism, hangs, unstirr'd,  
Down from its steep, at some strong wizard's word :—

Strange ! passing strange ! that they whose pathway  
lies  
With Adam in the pale of Paradise,  
Through flowers of hope and dews of life and joy,  
Those flowers should shun as things that more than  
cloy,  
Nay loathe, as plagues that nauseate and annoy ;—  
That God's own Eden be by them abhor'd,  
And joyless grow the garden of the Lord.

Why from His presence hide they thus, and fly  
The searches of His spirit-piercing eye ?  
Fear they their Maker's presence now, no less  
Than Adam in his hour of nakedness ?  
Since their Lord's talent in the dust they laid,  
Nor wrought, as their "austere" taskmaster bade.  
"Austere?"—then why accept His service ? why  
Embrace, yet serve not, His austerity ?—  
Why bind themselves to that, against their will,  
Which other priests would joyously fulfil—  
Fulfil with heart, and soul, and strength, and voice,  
His will, who maketh eld and youth rejoice ;  
Who for the honour'd priest serene and mild  
The stall provides and dowers the singing child ;  
That young and old His glorious Name may praise  
Before His throne in hymns of holier days.

“Austere?” Oh! who may call their service hard,  
Which is its own exceeding great reward;  
To dwell in those quaint homes of olden time,  
Of guise antique and scroll’d with antique rhyme,  
Fair-hall’d, low-bower’d, yet spacious, capt with roof  
And flank’d with chimney-stack, full many a year storm-  
proof;  
With transomed lights, deep-bay’d, and casemented,  
Profuse of stone, and iron, and much lead;  
Through whose soft quarry panes of diamond  
You look into a base-court, and beyond  
Into an ancient garden, holly-trimm’d,  
With carpet strew’d of velvet turf and dimm’d  
O’er head with groined arches of green yew,  
Through which peers down heaven’s eye of cloudless blue  
At intervals, while in the centre set  
An old stone fountain shoots its sparry jet,  
Silvering the greensward and the terrace walk  
Of stone, where thoughtful spirits pace and talk  
At eventide, the spirits of yon dear fane,  
Mourning the days that ne’er shall be again;  
Days when that book-room was no dame-boudoir,  
Days when its shelves upheld a goodly store  
Of giants, gentle each as is a maid,  
To whom pale students their hearts’ homage paid,  
Sitting along that oaken seat and writing  
Wise sentences, the Spirit’s sure inditing;  
And quaffing thence, in jewell’d cups of gold,  
Salvation’s waters, clear as heav’n, and cold  
As crystall’d ice<sup>11</sup> in some hot summer noon,  
With leaves all round and every bird in tune.

And who would mate those ancient rooms, I trow,  
With the cathedral library of now ?  
Whose books are, once a month, by spruce young clerk,  
Lent out, should any chance “ to want a work ; ”  
If not—from month to month, from year to year,  
High shelved they sleep, to none but spiders dear.  
Few in that matted wainscot-room delight ;  
Few now, beneath those windows, story-dight,  
Muse, in heart mellowed, by the tints they shed,  
And, living, seek fresh life among the dead :—  
The vocal dead ; now ceased their pilgrimage,  
How fresh they speak from out the pictured page ;  
Broidered and brighter than the beams that pass  
O'er the soft vellum, from that purpled glass,  
Whose tints, so meetly toned and tempered, fall  
Full on the tomes that line the fronting wall.

Blest chambers ! there might men true wisdom win—  
Rich as the fragrant breath that entereth in  
Through their oped casements, from the flowers that climb  
Around the sill at eve and dewy prime—  
Garners of wealth ! whose warders lock the door,  
And lose the golden key, and leave their store  
Of goodly sheaves to rot on the barn floor.

Oh ! heedless guardians of a hallow'd trust !  
'Twas to your keeping, not to worms and dust,  
That they who gathered in a holier day  
Those precious volumes, left their rich array  
For you to treasure, ponder o'er, and use,  
Not hoard and heed not, sell, exchange, and lose !

They cost them many an acre's growth when bought,  
Now yours, they cost not you a single thought :  
They built, and others in their houses dwell,  
They dug, and others drink their running well :  
They planted, others 'neath their hale old vine  
And teeming fig-tree feast and quaff their wine.  
Oh ! thriftless, thankless husbandmen for heaven,  
Too blest if conscious of the blessing given !<sup>12</sup>  
For you they harvested, for you they toil'd,  
For you their days of ease, their nights of rest they  
spoil'd :  
For you they heap'd their sieved and winnow'd grain,  
For you their cisterns fill'd with heaven's fresh rain :  
For you they lived and pray'd their God to bless,  
For you they died and blest were ye no less,  
Thrice blessed ! knew ye but your blessedness.  
Why, then, will chapter-men forswear to read,  
And deans deem stones the only books they need ?  
Because prime ministers have placed them there,  
Not for their deep church-love and learning rare,  
Not for their longing for church-song and prayer,  
But as dry fillers of an empty chair.  
Hence sit dumb canons listless down the wall,  
And stall-fed deans like oxen fill the stall.  
From them no fruit their singing children draw,  
From them their quiremen learn not heaven's first law ;  
Ill-ordered, ill-arranged are all things done :  
Into the quire they straggle one by one,<sup>13</sup>  
Or, if they loosely loiter not, they run ;  
Lounge through the service, and start out as soon  
As the last "Amen" ends the priest's plain tune ;—

Provided always that the vicar-priest  
Deign sing the service, or intone at least.<sup>14</sup>

For them, on holy days, no board is spread  
With their good dean presiding at its head ;  
For them the residentiary's gate  
Opes not with early welcoming and late ;  
No father he to each church-child, no sire  
To boy or man in that cathedral quire ;  
Ever at hand to cheer, direct, control,  
The minster's guardian and his people's soul ;  
But a stiff parson, for three months or so  
Doom'd there to dwell, a dean in embryo !  
With scarce one friend through all the minster-town,  
Save those with whom to cards he sitteth down—  
Th' old ladies of the Close, who make much fuss  
With Mister Canon—"he is one of us" !

" And is he not a part of ' us ' as well,  
" The traders in the mitred town that dwell,  
" Have we no portion in God's Israel ?  
" Are we fit only for the kites and crows,  
" Or to be hung upon a crooked nose,  
" Or scann'd askance with cold lack-lustre eye,  
" Or pass'd with hasty step and haughty by—  
" Lest we attaint his courtly clerisy ?"

Too true is this—repulsed, confounded, chill'd,  
Men may not love their clergy if they will'd :  
Heedless alike of middling men and poor,  
They boast their office as a sinecure.

A sinecure—the grave precentor's post !<sup>15</sup>  
 To rule the quiring but an empty boast !  
 No thought hath he, the father of the band,  
 Of little ones that, else, beneath his hand  
 Should grow as olive-branches round the board,  
 Where He would welcome them, their ever-living  
 Lord.

Though sweetly sing they, 'tis not by his care ;  
 If lightly in the quire themselves they bear,  
 He sees not, recks not, for he is not there.  
 Nought of church music wots he, nought can tell  
 Of tone or service save “ Dupuis in L !”<sup>16</sup>  
 But, drawing influence from his post, makes bold  
 To sneer at what he pension'd is t' uphold.  
 “ Yes, chant the Psalms ; and anthems sing, if fine—  
 “ But Creed nor Collect tone in Church of mine.”  
 “ You swore to keep the prescript form of prayer,  
 “ And sing, as minster-statutes bid”—“ I sware,  
 “ —As far as Protestant Precentors dare—  
 “ Though scorn we absolution of the Pope,  
 “ Yet may each man absolve himself, I hope :—  
 “ For, sure, of every oath we churchmen take,  
 “ We may ourselves the arbitrators make.”

And so, a boy his church may serve, for three  
 Long years, and never his Precentor see ;  
 Given up the while unto the tender fist  
 Of harsh quire-master, or rough organist ;  
 Left, like a waif and stray, on this cold earth,  
 With none, his heart to train, or tune his mirth ;

To lift his soul, or hallow with warm prayer  
 His brow, once blest, but reckless now of care ;  
 That brow, beside the pillar'd fontal stone  
 Cross'd, and by Christ ennobled for His own :  
 A priceless jewel, in gold moulding set,  
 With warders, sworn to cherish it, and yet  
 Lost, well nigh, in its very cabinet.<sup>17</sup>

Pity the poor Cathedral-boy ! O ye  
 The parents of God's mystic family !  
 Pity the youth, commended to your charge,  
 Now left to riot, run, and roam at large :  
 Fellows with you, nay workers in your stead,  
 At that, which finds for you your daily bread :  
 Pity them, in their perilous estate,  
 And guard them from "the foeman at the gate!"<sup>18</sup>  
 Pity your lambs, Christ's lambs, nor quite forget  
 The dread hour, when, for doom and judgment met,  
 Of you it shall be questioned, in that day—  
 "Your flock—your flock of beauty—where are they?"<sup>19</sup>  
 And oh ! may ye make answer with great joy—  
 "Lo ! here"<sup>20</sup>—then pity the Cathedral-boy.

'Twas from *their* lack of oversight, who stand  
 The overseers of the choral band,  
 Young Michael, day by day, and hour by hour,  
 Faded and fell to earth—a gentle flower—  
 Whose sweet breath oft had cheer'd that fragrant garden-  
 bower.  
 But jostled by rank plants, pent up, confined,  
 Thrust in the shade and prisoned, there he pined ;

With none to shield him, or his cause maintain ;  
Bullied and bruised, yet scorn'd he to complain ;  
He felt that God his visitation knew,  
And suffered still ;—what more could Michael do,  
Than sing His praise, his own soft requiem sing,  
Not for himself, but others sorrowing—  
And thus, ere snapt his heart's melodious chord,  
Live for God's church, and die for Christ his Lord ?

And still, whilst two and two, at morn and eve,  
Those minster-children their procession weave,  
Through iron-grate, low wicket, cloister-arch—  
The stone lies leftward of their line of march,  
(Their white robed march, like martyrs' in old time,  
Treading their path tow'r'd heav'n,) whose plaintive rhyme  
Doth tell that "Here in hallowed quiet, dwell,  
" Resting in hope, the bones of Michael.  
" And still, at ruddy morn and evening dim,  
" Comrades, his grave who pass, remember him." <sup>21</sup>

Oh ! happier they, whose fairer fortune falls  
By Waynflete's tower,<sup>22</sup> or Wykeham's sainted walls ;  
Whose voices, blent with Cherwell's bowery stream,  
Steep Alfred's groves in song, Old England's Academe !

There, watchful eyes are o'er them, kind hearts tend,  
And every Fellow is the quire boy's friend :  
Till, train'd and tutor'd thoughtfully, ere long  
The boy, now made by consecration strong,  
In some high minster lifts the priestly song.

Ah ! would that all th' endow'd societies  
 On Isis' holy bank were soul'd like these !  
 That every chapel imaged but the scene  
 Of sweet St. Mary and dear Magdalene !  
 Instead of that dull, hurried, heartless drawl,  
 Which makes the chapel but a muster-call,  
 Devoid of grace, devoid of all the warm  
 Fresh feeling of the heart—of everything but form.

Doubt ye your powers ? distrust ye the expense ?  
 Think on the pounds on pounds drawn yearly thence,  
 And spent afar from that fair house, which gives  
 The fellowship whereon the Fellow lives ;  
 One tithe of which, with zeal and judgment given,  
 Would win the blessing of all gifts to heaven :  
 All heartfelt vows, all songs with one accord,  
 Man's gladness, and the glory of the Lord.

This for the cost, and who may doubt the power  
 Of Halls and Houses, whom such monies dower,  
 With all their high soul'd youths that daily throng  
 The chapel-floor, to raise the choral song,  
 Full, firm and healthy, in the old church mode,  
 To whose heart-touching tones those very Halls are  
 owed ?  
 On feasts and holier days, an anthem clear,  
 Of richer song, may charm the entranced ear ;  
 Such as by some, that gentle band among,  
 Might well be mastered, and right nobly sung :  
 The rest, the mass, how well their power of voice  
 Would fitting service find, and make all hearts rejoice !

All bow'd as one, in praise and worship, one  
In heart and soul and high communion,  
One—while response and Psalm and hymned lay,  
Like some broad river roll their mighty way :  
From louvre, door, and mullion'd window flowing,  
Sweet as the summer-wind through heaven's blue lattice  
blowing.

Masters and Wardens, Deans, Subdeans, and all—  
Heads, Provosts, Principals, of House and Hall,  
Bursars and Fellows, Bible-clerks and men—  
Lay your right hands upon your hearts, and then  
Make answer—think ye that it looks no shame  
In God's pure sight, such privilege to claim ?  
As leaders of His Church, yourselves to boast,  
The fairest of the flock, choice captains of God's host ;  
And still your lips against God's praise to seal ?  
This, sure, is not the love of God to feel—  
Nor steal a blessing, but a curse to steal ;  
The fearful curse of those who talents hold  
As rights, not trusts, and in a napkin fold ;  
And load with earth, and bury in the mould,  
To waste with damp, and rot with worms and rust ;  
Or worse—for nought to spend them—on your lust.  
Why then on corn and wine your wealth consume ?  
The Chapel-dowry on the Common room !  
Why, in high-table-banquetings dispense  
The sinews of the Quire's magnificence,—<sup>23</sup>  
The Quire's existence, rather ; for, with care,  
Enough for good housekeeping and to spare

There still would be—to serve your utmost need,  
And with sweet song the souls of men to feed.  
Then would your “Quads” be fill’d not, at high  
noon,  
With many a “lean and slipper’d pantaloon,”  
Listless, late ris’n, whom fools “fast fellows” call,  
Because, with lazy lounge, through life they crawl;  
And lectures cut, and chapel—forasmuch  
As service dry their hearts doth little touch.  
Alas! that thus it should be—that the debt  
Of man to God should man’s proud spirit fret!  
But who can much admire the dull cold rule,  
Which makes God’s chancels each a drudgery school,  
“The school of one Tyrannus?” not wherein  
The voice of Paul strives souls for Christ to win,  
But riding-schools, where priests the Creed repeat,  
Rapid as racers in a four-mile heat;<sup>24</sup>  
A sort of Chaplain-factory, where no thought  
Is had for minds in nature’s mouldings wrought,  
For spirits fancy-free, and with Heaven’s hopes full-  
fraught,  
For hearts o’erspent with toil, and nigh foredone,  
Who fain for health to God’s clear fount would run,  
The fount which flows from Bethlehem’s silvery well,  
Fast by the house of Bread, the oracle  
Of God most Holy, whence, for thousands three  
Of bygone years, the spirits of the Free—  
The Church’s children—have with holy glee  
Drunk in the draught of health, and peace, and joy;  
Heav’n’s choicest cup whose sweetness ne’er can cloy.

Seven times a-day did praise ascend to heaven  
 From holy Church, and unto her were given  
 Graces sevenfold, whose hours of prayer were seven;<sup>26</sup>  
 Nor tired they then of prayer and praise, the young,  
 The old, alike, sang laud<sup>26</sup> with hallow'd tongue,  
 At noon of night, at earliest dawn, at Prime,  
 Tierce, Sext, and Nones, Evesong, and Compline time.  
 They rose rejoicing with the star of day,<sup>27</sup>  
 And sang their souls to rest when daylight died away.<sup>28</sup>

Hence thoughts are ours, half sorrowful, the while  
 Half service sing they in yon Norman pile,<sup>29</sup>  
 Wherein good men and true their brethren train  
 The lambs to tend that on Christ's breast have lain,  
 Seal'd with his seal, and sign'd with that dear cross,  
 Whose holding Philpotts deems a "harm and loss."<sup>30</sup>

Immortal Philpotts ! champion stark and bold !  
 For weekly surplice prompt high lists to hold,  
 Whereto, like knights forlorn, brave Curates went  
 To spear churchwardens in fierce tournament ;  
 Who, dog-like, barking at each other's ears,  
 With beadle-staff and warden's wand for spears,  
 With many a party-cry and rallying-call—  
 Loud as the trumpet-blast at Roncesvalles,<sup>31</sup>—  
 Fell crush'd, like brave Rolánd amidst his peers,  
 One mass of Curates, sidesmen stout, churchwardens, over-  
 seers.

Down went the host !—but o'er the troublous scene  
 Thou, like the full round moon, didst rise serene—

Immortal Philpotts ! on thy curates' track  
The dogs once more to hound, and cheer the yelling pack.

Infatuate ! with thy children's flesh to feed <sup>\*\*</sup>  
Their fangs, who fain would make thy carcase bleed ;  
Thy faithful ones to sacrifice, and thus  
Throw tubs to whales and sops to Cerberus !

Immortal Philpotts ! man infatuate !  
In wisdom dwarf-like, but in mischief great,  
Brother Benhadad's most approved mate—  
For leading men to scrapes, then leaving them,  
First to command and foremost to condemn—  
Saved by swift flying from the surplice-rout,  
Against the Cross to wage fresh battle stout,  
A lordly Bishop and good Catholic,  
Holding the Cross of Christ a piece of stick !  
Deeming its presence on the altar-board,  
Like Judas at the Supper of the Lord,  
A thing to be avoided and abhor'd !  
Proclaiming, in "court Christian," that blest Rood,  
Whereon his Saviour shed His precious blood,  
A mere Nehushtan, good for nought, or good  
But for the burning—thing of lath and dross,  
A bauble ;—thus great Philpotts ranks the Cross !  
Thus fain would seem to love the Church he hates,  
Thus rates his Curates while the Cross he rates !

From all such cruel stepfathers, may He,  
The God of love, defend His family ;  
And grant us overseers of the flock,  
Whose chair of state may be the Church's rock ;

Whence far and wide, o'er meadow and fresh brook,  
They may their Church's champaign lands o'erlook,  
And love each modest spire, that, o'er the green  
And shadowy grove that guards it as a screen,  
Just peers aloft, and peeps as doubting to be seen ;  
And love each old grey tower, that, strong as old,  
Stands like a fortalice of borderer bold,  
Stemming, from day to day, from year to year,  
The tide of war, the foeman's fierce career,  
The war that Satan and his minions wage  
Against the children of God's heritage ;  
So guarding, from the foeman's foul advance,  
The borders of the Lord's inheritance.

Oh ! that our Sires in God would love right well  
Thy tents, O Jacob ! thine, O Israel !  
Would that each foliaged light, each pictured pane,  
Buttress and wall, and door in each dear fane,  
That seat and altar, lettern-stand and aisle—  
Stall and sedilia, wall and campanile,  
And the sweet bells that blithely call to prayer,  
Hallowing, at morn and eve, the joyous air—  
Oh ! would that these fair things to them seem'd fair.

Yea, more than this, would that to them were dear  
The daily prayer, by priest of God sung clear,<sup>ss</sup>  
And echo'd by the white responding quire,  
Train'd in yon ivied school—would that the Sire  
In God would aid in this his willing sons' desire.

But no, it may not be : in College bred  
With soulless don<sup>ss</sup> for Tutor, Dean, and Head,

Fearing the deed of faith, lest men them call  
 Unorthodox or Methodistical,  
 Losing the years, that else the truth had learn'd,  
 Chilling the hearts, that else with zeal had burn'd ;  
 Their Lordships' very selves had no fair chance,  
 And therefore eye the Church with looks askance ;  
 Whose ever open porch still seems to say,  
 “ Enter, my Lord ; for once kneel down and pray,  
 “ Though 'tis not Sunday, but a working-day.”

How strange to them must sound the hundredth Psalm,  
 How queer their inner-twinge, their conscience-qualm,  
 To know the glad invite “ With cheerful voice  
 “ Sing to the Lord, before His throne rejoice,  
 “ O enter then His temple-gates with praise,  
 “ Haste laud and bless His holy name always !”  
 And know the while, that, unto that blest wall,  
 Save for some yearly sermon at Saint Paul,  
 On working-days they never go at all ;<sup>33</sup>  
 Ne'er go for love, nor kneel, rejoice, and sing ;  
 No marvel that, convict by Israel's King,  
 They blush at the true aspect of the thing.

My Lords ! my Lords ! yourselves, in duty faint,  
 Lack nerve the truth before the court to paint ;  
 Else had not England's sons the vision seen  
 Of England's Prince, yea, England's crowned Queen,  
 God's Vicegerent, His choice anointed, lie  
 For days in Cambridge University,  
 Yet hasting not, one morn, one eve, to fling  
 Herself before the throne of heav'n and earth's high  
 King ;

Dwelling for days within God's choice parterre,  
With none to tell her that a church was there,  
With none to whisper in her ear, "There dwells  
"A God within the sounding of those bells—  
"A jealous God, who marks and willeth not  
"Man's debts to Him should be by man forgot—  
"One than your Majesty's great self more great,  
"Than the Prince Chancellor, your royal mate—  
"Yea, greater, grander, loftier ev'n than he,  
"Nabuchodonosor of Trinity!"<sup>86</sup>

And Him (for want of Bishop at thine ear,  
With words of ghostly counsel and true fear—  
Fear, not of man, but God) thou didst forget,  
Ev'n while thy Prince was o'er His household set—  
From thee there came no sign of service, nor  
From thine own Albert, Granta's Chancellor.

Woe worth the day ! that down each fair arcade  
Of Nevile's grassy court saw tables laid,  
With freight of fruit and flowers, and bread and wine,  
And all the sweets for which poor Fellows pine,  
And all the dainty meats whereoff poor Fellows dine ;  
Yet, when that gormandizing race was run,  
When flight of cork, and clash of knife, were done,  
Beheld no stoled procession issuing  
Forth to the chapel of the saintly King,  
To thank God for His mercies, and to pray  
That He—but prayer, perchance, were well away,  
And laud and praise were best left out that day.  
"Twere well (as feast of hallow'd wine and bread <sup>87</sup>  
Had ne'er at morn their feeble spirits fed)

That no mere exhibition of Church-song  
 In Henry's Chapel greet at eve the throng ;  
 'Twere better all things of a piece should be,  
 And ball and concert rule the pageantry,  
 Than Psalm, and hymn, and anthem mar the reign  
 Of roast and boil'd, Hochheimer and champagne ;  
 That what in self began—by self was won—  
 With thoughts of self be ended as begun ;  
 That minster-song be slighted for a mince—  
 As the Church Champion quail'd before a Prince,<sup>38</sup>  
 And King's rich pendants, blush'd with rubied light,  
 In pensive silence sleep from morn till night.<sup>39</sup>

'Tis a strange world, a motley time, that sees  
 The Court faith shifting with the shifting breeze ;  
 Church at St. James, at Cambridge none at all,  
 And league and covenant north of Berwick's wall ;<sup>40</sup>  
 With nought around, or with the Court to tell  
 Its Charter as a fold of Israel :  
 A wandering flock—much given to feast and feed,  
 A house—sans Bishop, Chaplain, Church, or Creed.<sup>41</sup>

Nor marvel this, for go throughout the land,  
 And view the Homes of England, where they stand,  
 Her great men's homes, Hall, Castle, Manor, Court,  
 Far famed, yet fairer than their fair report ;  
 Norman or English, Tudor, or that low  
 Debased Italian, graft of Inigo,  
 So ruleless yet heart-touching, now that time  
 Hath taught his tendrils round its walls to climb,  
 And tinged them with his weather-stain sublime.

Go, view them, fee in hand; and having seen  
 The rooms of state, entreat her Grace the Queen,  
 The lady-housekeeper, to let you look  
 But for a moment into that dark nook.  
 You see a window there, a niche, a door ;  
 " Come back, come back, sir, you can see no more."  
 " I see—"

" You see—"

" A chapel."

" Pooh!"

" A niche."

" A niche!"

" Or lumber-room, I know not which."  
 " Chapels!—no chapels, for my Lord or us!  
 " No meddling chap: to preach and make a fuss;  
 " So thinks my Lord, and so think I, and so  
 " We let the Chapel stuff to ruin go.  
 " Hangings and cloths are leased to moth and dust,  
 " Use keeps the silver and the gold from rust!"  
 Bethought me of Belshazzar, but I said  
 Nought, and the challenged gift unlinger'd paid,  
 Glad to haste forth, unhar'm'd, from that proud pile,  
 Whence lords and ladies dare their God exile."<sup>12</sup>

Dear homes of England! dear unto mine heart!  
 How glad we greet you, and how sad we part!  
 When through the flower-crown'd lodge we wind and pass  
 Along the moss-way, over the soft grass;  
 Up tow'r'd the hall, fast by the green wood-side,  
 Skirting the bank with flowerets pink'd and pied.

Then through the tall-grown grove, whose trunks between

The pathway hies, at whose far end is seen

A mullion'd window, through whose tracery lines,  
Of branches wrought, the glorious sunlight shines,  
Like the east window of our Minster-shrines ;

Then down the velvet slope, beneath whose breast  
Of swelling turf the Hall lies manifest,

In all its lordly garb of red and brown—

Time-toned and dim, the Hall of Underdown,

Tow'rd whose high gabled porch that tops the roof,  
Whence quaint fantastic chimneys reek aloof,

Our light limbs bear us, while our glad hearts beat  
In those calm courts with thoughts of eld to meet—

Manners all holy, as on holy ground—

Looks patriarchal, like the trees around,

And customs ancient, as the casks of wine

That deep within those cellar'd vaults recline.

Hush'd mirth, yet hearty—joy sincere, though staid,  
Meet for the race that there their home have made,

And walk'd and mused in yon fair colonnade

At daybreak, when for chapel-bell too soon,

Or in the silence of the summer-noon,

Or at fresh fall of eve, or underneath the moon :

A Christian household !—for methinks therein

None but a house of Christ could ere have been :

Their thoughts, their hopes, their being, wholly given  
To good of man on earth, to God in heaven.

The village poor, the tenants on the estate,

The petty farmers, and the farmers great,

The yeoman freeholder, the country squire,  
The acred gentry, up and down the shire—  
All love the hall-folk, and their love desire :  
True to their church, their country, and their King,<sup>“</sup>  
They stand, the centre of a charmed ring—  
A bower of joyaunce, wherein peace doth dwell,  
Fresh as the palm-tree grove o'er Elim's silvery well.  
Stately, yet sweet, as yonder trancing scene,  
The Hall's fair garden, with its alleys green—  
Thorn hedge, like wall of some beleaguer'd hold,  
And leafy maze with windings manifold ;  
Walks terraced high, with marble steps and urns,  
And then a wilderness of flowery turns,  
Hither and thither leading, to and fro,  
To the dark fishpools—on their beds below.  
While, all around, her arms boon nature wreathes,  
And the sun glistens whilst the west wind breathes ;  
And ever as the winds those bright leaves shake,  
Sparks, as of shot-stars, from the foliage break,  
Lighting, as if with tongues of fairy fire,  
The hollows of that Pleasaunce of Desire.

A fairy scene, in sooth, and false as fair :  
The race of Pursey Poulters dwelleth there.  
Poulter the Great ! the great Protectionist !  
The great Church patron—at election-list !  
The great Church plunderer—at Commission-Board,  
The great tithe-hater, (tithes by all abhor'd,<sup>“</sup>  
Save those who steal them from the Church's Lord,)  
Great agriculturalist, with whose great scythe  
The landed gentry learn to mow down tithe ;

Great justice, ever judging for himself ;  
Great judge, of horse-flesh, oxen-flesh, and pelf ;  
Great joker—at the poor in workhouse pent ;  
Great jeerer—at the priest on duty bent ;  
Great jester at all men and things that wear  
A look of holiness, and, if less rare  
Than once a-week, a giber great at prayer !  
O Justice Pursey Poulter, coarse and fat,  
With liver white as is thy week-day hat,  
Though black thy Sunday beaver, yet, than that,  
More black is thy dark heart—go, fare ye well,  
Thou and thy kith and kin ;—when rang thy bell  
For the last time to let me out, I felt  
Like qualmy ice just rescued from a melt.  
I felt like one whom God had once again  
Freed from a Malebolge of hate and pain,<sup>45</sup>  
More terrible than ever did entwine  
Its roots within the brain of bard divine,  
And grow from out the mighty Florentine.

Alas ! that England's Island-homes should be  
The mansions of the Poulter family ;  
That they should house them there, who ought to dwell  
Nowhere but in the sides of Dante's hell ;  
A race of Purseys, pursed up with pretence,  
Who earn the pillory by their impudence—  
The moral pillory—for the brainless folk  
No heads have got that hangman's hands can poke  
Through the true pillory and its wooden yoke.  
So headless, handless, heartless, are they all—  
Born, on all-fours, upon the earth to crawl ;

Bred, at good things and honest men to rail,  
To vegetate when finer natures fail—  
And gorge and swill much pudding and more ale.<sup>46</sup>

Again I say, what wonder is there, when  
Bishops be such, that such are meaner men ?  
That such be Bishops—what ? when they who make  
Bishops, such notions of a Bishop take  
As Graham voided erewhile in the House—  
Graham, Rat Robert's most consentient mouse ;  
Who deems, he says, from living proofs, that all  
A Bishop has to do is nought withal,  
But once in each three years to come and lay  
His hand on little boys, and go his way,<sup>47</sup>  
And for another three enjoy his pay,  
His Palace, dinners, clubs, and rents enjoy,  
Sans interruption, hindrance, or annoy  
From parish priest, or little girl or boy !  
Save that of each year's ember-days some twain  
He needs must choose, whereon Church clerks t'ordain.<sup>48</sup>  
And this beside no further charge hath he  
On time or purse for hospitality ;  
To him for rede or rule no brother goes ;  
He sees few Rectors, not a Curate knows.<sup>49</sup>  
A Prelate he, to lordly post preferr'd,  
They but th' ignoble "working Clergy" herd ;  
And if they really must communicate  
With him, as touching Church or parish state,  
A penny pays the half-ounce letter's weight !<sup>50</sup>  
Men without influence would gain influence so ;  
" Omnis ignotus pro magnifico ! "

Keep Bishops out of sight, and great they seem ;  
Unveil them, and they vanish like a dream.

Unloved, unloving, how unlike are they  
Their sainted brethren of that elder day,  
Whose humbled hearts, and grave yet winning grace,  
Could rule the ruler, sway the populace :  
Yea, how unmeet, in manner, mind, and mood,  
To match ev'n them, their later brotherhood—  
Bishops of England's Church, who, wending down  
To the Tower barge, for "Traitors' Archway" boun'e,  
Scarce moved, so close the crowd around them press'd,  
Blessing their Sires in God, and craving to be bless'd.<sup>51</sup>  
Oh ! when might we behold a scene so fair  
With ours ?—When ours are other than they are :  
For ours are cold where those brave men were warm ;  
Ours sink in calms, where they outstood the storm ;  
Ours stand like statues, lifeless and alone ;<sup>52</sup>  
So Graham says, and they are Graham's own—  
He of all men a Bishop's trim can tell,  
For who makes Bishops must know Bishops well.<sup>53</sup>  
Graham, to bed !—— and underneath each wing  
A Bishop take thy lullaby to sing ;<sup>54</sup>  
And be their ditty—

—“ Hush thee, baby Jem !  
“ Thou saw'st ten Bishops sleek, and slaughteredst them ;  
“ Thy lullaby shall be their requiem.  
“ Such deeds, a-travelling with the Derby-Dilly,<sup>55</sup>  
“ Thou didst, O Jem, in days of bluff King Billy.  
“ O naughty Jem, thou hold'st us very cheap !  
“ Wherefore, O Jemmy, get thee off to sleep ;

“ For thou’rt no more of use to us—awake ;  
 “ Ex-ministers can no Archbishops make :  
 “ Wherefore, O wicked Jem, let nought thy slumber  
 break ;  
 “ And this—and this—and this—and this—for our last  
 blessing take !”

But truce ; a truce with jest and badinage  
 At deeds so damning on a nation’s page ;  
 And may the Eternal Bishop of men’s souls  
 Forgive the scorn that from man’s bosom rolls ;  
 Who sees His Viceroy sunk in men’s esteem  
 So low, that nought of them and theirs they deem ;  
 But hold Christ’s successors as things of nought,  
 Like Judas, Magus, creatures to be bought ;  
 Without one privilege or power divine ;  
 Unmitred Fathers of a graceless line !

And whence this scorn ? ’tis from themselves, for they  
 Taught men small reverence to their thrones to pay ;<sup>56</sup>  
 Taught them their Priest’s desire to disobey ;<sup>57</sup>  
 Taught them unawed by priestly power to stand ;  
 Taught them succession was a rope of sand ;  
 Taught them all sacramental grace was nought ;  
 So taught them, and so practised what they taught.<sup>58</sup>

Who knows but God doth take them at their word ?  
 False to themselves, their prayer he leaves unheard ;  
 From them doth snatch the grace their lips deny,  
 And lets—while others feed—them starving lie,  
 The victims of their own sad policy !

Subscribing tests they have no heart to teach,  
 And fearing—truths they do believe—to preach,  
 Suppressing, slurring what the Church hath held ;  
 What marvel God our Bishops' power hath quell'd ?  
 Brethren of him, whose startling words will stick  
 Still in men's hearts, and turn good churchmen sick :  
 “ Foe as I am to the Faith Catholic ! ”<sup>59</sup>

Oh ! Peps or Pepys whichsoe'er thou be,  
 Dyspepsia take thee—when we think of thee,  
 To us thou art a very dyspepsy.

And who, while Premiers, Deans, and Bishops make,  
 Who dare the fatal charm or prestige break,  
 Which binds them ever the worst men to take ?<sup>60</sup>  
 Worst—not in moral worth, but worst, I mean,  
 In all things which should make a man a Dean ;  
 Worst—in not loving daily prayer a bit ;  
 Worst—in not honouring choral-song one whit ;  
 Worst—in that they have ne'er one fitness shown,  
 For calling minster church or surpliced quire their own.

Ward of Saint James's, Westminster, stand forth,  
 And say who sent thee to the midland north ;  
 Who sent, and why ? because thy form was rare  
 In thine own church at day and weekly prayer ?  
 Because thy service in that church of thine,  
 Save for its own deep worth, was all things but di-  
 vine—  
 So cold, so croaky, whether thou wast there,  
 Or running Brookfield rattled through the prayer,

Paining good, quiet spirits to the quick,  
Who went to pray, and home return'd heart-sick ?  
But what was that to thee, who hadst, per ann.,  
Thy thousands twain ?—what reck'd Sir Ward who ran ?  
The cash was given thee “ not on God t' outlay,<sup>“1</sup>  
But coach to keep, and some poor curate pay ;”  
Pay with a pittance, that gave bread and cheese  
Scarce to his frame, or broad cloth to his knees !

Well, Ward for Lincoln was a curious freak—  
But funnier far, of others not to speak,  
The Church arrangement of the ruling powers,  
That crown'd the church of Manchester with Bowers  
From Covent Garden, mart of fruit and flowers !  
Bowers—who not even daily service had :  
Bowers—whom no voice of music maketh glad :  
Bowers—who, if clerical report say true,  
On days of service so loved nought to do,  
That scouts were set in portico of Paul,  
To stay the enterer into that cold hall,  
Forsooth, “ The congregation is too small,  
“ The Litany, to-day, will not be read at all.” <sup>“2</sup>

But “ Bowers for Malboro' !” was the gathering cry !  
Nay, justice before liberality.  
What has become of Bishop Patrick's chest ? <sup>“3</sup>  
What of that vested money's interest,  
Laid out in good broad land, that, day by day,  
The priests of Paul's four times might service say,  
Twice for the vested payment, late and soon,  
And twice by law, forenoon and afternoon ?

Now, from thy stall in Manchester's old towers,<sup>64</sup>  
 Answer this oft-repeated question, Bowers :  
 Thou'rt a good man, though Birley thee rebuke,<sup>65</sup>  
 And a great friend of Bedford's church-fed Duke—  
 Where are those prayers ?—those lands ?—those moneys  
 now ?

Thou art God's steward, Dean, make answer thou.

Ye, who, as guides to lead you on your way,  
 Go up, with prayer-books in your hands to pray :  
Ye think it strange that such-like things can be—  
 But marvel not, for days of Litany,  
 Yea, very hours of service, are the hours  
 And days which they, the Church's governors,  
 Appoint for seeing, some two hours a-week,  
 Their clergy-vassal, who with them would speak :  
 Those Bishops who, in this, dare Graham's canon break.

“ Sir,  
 “ Call upon me in Saint James's Square,  
 “ On Friday morning, at the hour of prayer :” <sup>66</sup>  
 The Church-bell calls him, but the Bishop claims—  
 For God is kindlier than the Lord Charles James !

Hence, as cold water from cold fountain flows,  
 He home returneth, chillier than he goes ;—  
 Begins the labours of his cure to hate,  
 And longs to rise into Rectorial state.  
 So, having travail'd for a fitting while,  
 All a man might, to win the great man's smile—  
 Yet toil'd and travail'd all in vain—he hies  
 Out to the market, and a living buys

Of some rich patron, who that church possess'd  
On pledge to give, not sell it, to the best.  
Thus, as through alleys men "new mackarel" bawl,  
They hawk their livings, and "present" it call.  
Thus parsons purchase, and their canon bolt—<sup>67</sup>  
Thus laymen ride the Church to death, as stout men ride  
a colt.

Then, having bought him what, when he shall fare  
To the cold grave-yard, will his spirit scare—  
A load, far heavier than his bearers bear—  
A load that ever on his soul shall lie,  
The conscience-curse and deed of simony—  
He to his flock will preach on Sunday morn,  
And them from greed and all false-swear ing warn,  
A priest, not frail and feeble, but forsworn ;  
Coming amongst them with deliberate taint—  
A cool false swearer, not a faltering saint ;  
Not one who fain through heaven's straight gate woul d  
press,  
Yet faints and falters at his wretchedness ;  
But, building his foundation on untruth,  
And setting up his gates in fraud, forsooth,  
Teacher of eldhood, manhood, and fair youth !

What swallows some men have—how thin, yet thick—  
Who bolt a canon—at a rubric stick !  
What swallows some men have—how thick, yet thin—  
Who loathe an alms-dish,<sup>68</sup> yet great tithes suck in !  
What swallows some men have—how large, yet nice—  
Who void a prayer, yet gulp a benefice !

What bold hearts some men have, who, nothing loth,  
 Shrink from a surplice, yet defy an oath !<sup>69</sup>  
 Hard hearts, yet recreant—souls in mischief strong—  
 Men-fearers—Thee despising, Lord—how long ?

“ Good Mister Jacks, why go you not to pray ? ”<sup>70</sup>  
 “ Indeed, I fear what Mistress Max would say.”  
 “ Why not on holy days your church-door ope ? ”  
 “ Because Squire Crudy says 'tis like the Pope.”  
 “ Why sing, in hall and chamber, all day long,  
 “ But ne'er in church have anthem or church-song ? ”  
 “ Because, if one beside the poor boys sang,  
 “ The church would rise, and all the pew-doors bang.”<sup>71</sup>

Then hear me, very reverend Mister Jacks,—  
 If you Squire Crudy dread, and Mistress Max,  
 And if (to favour keep and curry grace  
 With men who dare insult God to his face,  
 And vent their passion in his holy place)  
 You, God's sworn priest, will dwell the fee'd, the fed,  
 The liveried lacquey of the goats you dread,  
 If pray you will not, because Romans pray,  
 If sing you will not, no, nor service say,  
 Because some priests have service day by day,—  
 Then all that I can answer is, that they,  
 Those Priests, that Pope, will shame you in that hour,  
 When He, the Son of Man, shall come with power,  
 And you, for all your policy, will yet  
 Amid your goats on Christ's left hand be set.  
 For those ye slander'd brought to Him, their King,  
 Of prayer and praise their gladsome offering,  
 Which, in your meanness, ye refused to bring.

They sang his glories, as the Psalmist bade,  
The which you sing not, as of man afraid.  
“Come, let us sing,” the enraptured David wrote,  
What you with cold lips croak, and hard dry throat;  
Boasting, for doing not what you were bid,  
That you good service to the Almighty did!

So upon you will come the sentence dread,  
“Yourselves ye went not in,” as Christ hath said,  
“And those that entering were ye hindered!”  
Like English Bishops this, who fail to aid  
Their Scottish brethren, of the Kirk afraid.  
“Help us at Perth—”  
“No, no!” one Bishop cries,  
“Your ‘Office’ hath an ill look to mine eyes.”  
“Aid us to work for Christ!”—  
——“I know you not!”  
Another whispers, “Sir, am I a Scot?”  
“Then help not us; set forward Christ’s good work.”  
“Help you, indeed! the Establishment is Kirk—  
“Church is to us nought, though to wrack it went—  
“We are the Bishops of the Establishment!”

So priests their brethren in distress pass by,  
So Levites eye them with averted eye,  
And follow their august fraternity,  
Leaving the wounded of Christ’s flock to die.

Would that in your hearts might the feelings rest  
Which glow within your good Lord Primate’s breast;

Then would not England's Church the loss deplore  
Of saints by tens, and worthies by the score :  
The dear old man, if ye had left him free,  
Had won and kept them by his charity.  
But no ; ye bared the wither'd arm of power—  
Austereness was the order of the hour ;  
And so, with none to soothe or gently warn,  
They went, and laugh'd your impotence to scorn.  
Lost to the Church that bare them from the font,  
Lost through their Bishops' supercilious wont,  
Who sat, content with banning them, with book,  
Bell, candle, giving them no gracious look,  
No gentle word of kind advice and calm,  
Which on their wounded hearts might fall like balm ;  
But harping still that selfsame canting tune,  
In hall, in church, in parlour, and saloon ;  
Still cooing out that same sad cuckoo note,  
As boys, like parrots, say their tasks by rote,  
In charge, in converse, sermon, speech, “ Mark all,  
“ Those Oxford men are limbs Satanical !”

And so those Oxford men, with one accord,  
Sought in another Church to serve their Lord ;  
Yet not another—but another part  
Of their Lord's vineyard, where with all their heart,  
And soul, and strength, Him they might love, and  
prove,  
By lives of heartiest toil, how deep their love.

Woe to the idol-shepherds that, for ease,  
Have lost their Mother jewels such as these !

Woe to the icy pastors that, by frown  
And supercilious slander, would put down  
The truth, Christ's living truth, and think to stay  
The flowing water with their yea and nay.<sup>73</sup>

“ Good men they are, yet very full of wrong ;  
“ Wise are their words, yet witless is their tongue ;  
“ Forgotten truths they bring before our sight ;  
“ Would that those truths, revived, were wrapp'd in night !  
“ Great scholars they—I would that they *were* such ;  
“ Deep read—dear brethren, do not read too much :  
“ The Bible tells you too much book is bad,  
“ Great learning made the great Apostle mad !  
“ Go ye from house to house, from door to door,  
“ And lose your time, and idle make the poor.  
“ This will be harmless work, and keep you low  
“ In learning—Curates should be always so—  
“ Lest they in wit before their Bishops go,  
“ A thing that must not be permitted—no !  
“ We will not suffer it —”

“ My Lords, in spite  
“ Of written charges, which your Chaplains write,  
“ No power on earth the draining flood will stem,  
“ Till day of doom reprove, rebuke, condemn ;  
“ All will be valueless, until you learn  
“ To milk some portion of your gall to turn.  
“ Until the shepherds learn their flocks to love,  
“ All deeds of might 'gainst right will useless prove ;  
“ You will become but Bishops of a sect,  
“ And the strong ark of God's dear Church be wreck'd ;

“ Wreck’d through your mates’ faint heart and filmy  
eye,  
“ Wreck’d through the trimming helmsmen’s treachery.”

And where their hope, their comfort, when no more  
Maltby on Durham’s buried jets shall pore,<sup>74</sup>  
Nor York’s Archbishop write the bill of fare <sup>75</sup>  
For ancient music in St. George’s Square ?  
For weak Carlisle what joy were then in life—  
For Sarum—but to take another wife ?  
For Gilbert of Cicester what were given,  
But longings to become a “ don ” in heaven,  
A wintry, chilly, formal, frozen “ don,”  
Stiff as the ice that lies his breast upon,  
When Don’s white waters may no longer run ?  
For Philpotts what—but Curates to perplex,  
Foes to delight, and honest men to vex ?  
For mouthy Ripon, what but words, words, words ?  
And what for Stanley but “ a cage of birds ? ”<sup>76</sup>  
For Winton, Pepys, and Sumner, what but sticks,  
To slaughter the Tractarian heretics ?  
For Musgrave ?—Nought he knows, is known of none,<sup>77</sup>  
Dozing through life, like tortoise in the sun ;—  
But rich ragoûts and punch for Copleston !<sup>78</sup>  
What for the rest but recollection keen  
Of what they were—of what they might have been ?  
For Bishops this. But what for Messieurs Dean ?  
For Buckland, what ?—no mitre in the haze,  
Nor Bishop’s jokes that half-crack’d skull to craze ;  
No prize, save six dry bones, his jaw to bless,  
And stones to fill him—“ stones of emptiness ! ”

For all no joyaunce—one and all alike—  
 Right Reverend Lords, ere death shall strike you, strike !  
 Strike those you hate, but whom your hands should  
 aid—

Strike, ere yourselves, my Lords, be prostrate laid.  
 E'en now Philistia's godless legion comes ;  
 Whigs shrill the fifes, tough Tories tuck the drums,  
 Heaven-sent—to slay the shepherds sunk in sleep,  
 Who only wake to worry their poor sheep.

Yet 'twas not alway thus,—bear witness thou,  
 Bard of the merry heart and sunny brow,  
 My master Chaucer :—England's Church once held  
 Men from whose lips pure words of wisdom well'd ;  
 Priests, whose full hearts with heavenly fervour swell'd :  
 For thus he writeth, in the lay divine  
 That tells of travel to Saint Thomas' shrine,  
 Of one whose portrait, on his pictured page,  
 Stands forth the hallower of that pilgrimage—  
 The sample of the priesthood of that age,  
 Good English oak no paint nor plaster needs,  
 So take his Saxon well nigh as it reads.<sup>79</sup>

“ A good man of religion was there, one  
 “ That was but the poor parson of a town,  
 “ Yet rich he was in holy thought, and work,  
 “ He was also a learned man, a clerk ;  
 “ Christ's blessed Gospel would he truly preach,  
 “ And his parishioners devoutly teach ;  
 “ Benign and wondrous diligent was he,  
 “ And right full patient in adversity.

“ Such was he ofttimes proved,—long-suffering man,  
“ Full loth was he for tithes to curse and ban ;  
“ But rather, doubtless, he would deal him out,  
“ Unto his poor parishioners about,  
“ Of his own substance and church-offering ;  
“ He could have suffisance in little thing.

“ His parish wide, with houses far asunder,  
“ Yet left he nought unsped for rain nor thunder ;  
“ In sickness and distress, early and late,  
“ The farthest in his parish, small and great,  
“ On foot to visit—staff in hand—such brave  
“ And noble ensample to his flock he gave.  
“ But first he wrought, and afterwards he taught ;  
“ Out of the Gospel he the good words caught ;  
“ And this true figure added he thereto,  
“ If the gold rust, what then should iron do ?  
“ For if a priest be foul, on whom we trust,  
“ What wonder is it that a layman rust ?  
“ And shame it is, if that a priest take keep,  
“ To see a soiled shepherd and clean sheep :  
“ Well ought a priest ensample fair to give,  
“ By his own cleanliness, how his sheep should live.

“ He set not out his benefice to hire,  
“ And left his sheep accomber'd in the mire ;  
“ Nor ran him up to London, to Saint Poules,  
“ To seek him out a chantry for souls ;  
“ Or with a brotherhood to be withhold' ;  
“ But dwelt at home and kept right well his fold,

“ So that the wolf ne’er made it to miscarry ;  
 “ He was a shepherd and no mercenary ;  
 “ And though he holy were, and all upright,  
 “ To sinful man he was no pitiless wight ;  
 “ Nor dangerous he, nor haughty in his speech,  
 “ But calm, benign, discreet, and apt to teach ;  
 “ To draw folk fairly, that to heaven they press,  
 “ By good example, was his business.  
 “ But if that any man were obstinate,  
 “ What so he were of high or low estate,  
 “ Him snibb’d he sharply for the nonce, I wis ;  
 “ A better priest I trow there nowhere is.  
 “ He waited for no pomp or reverence-sake ;  
 “ Himself no spiced conscience would he make ;  
 “ But Christ’s sweet lore, and His Apostles twelve,  
 “ He taught, but first he follow’d it himself.”

Thus with affection deep, and humour arch,  
 The Bard of Canterbury’s pilgrim-march  
 Sang the poor parson of his own good time :  
 Other methinks his song had been, and rhyme,  
 Other his praise, had he to sing, I trow,  
 Of Canterbury’s poor Archdeacon now.  
 The pattern priest, for living and estate,  
 Of all within his Archdiaconate !  
 Archdeacon he Metropolitical—  
 Thence pounds five hundred greet him at one hawl ;  
 “ Saltwood-cum-Hythe ” bring just eight hundred too,  
 And thirteen hundred more from “ Cliffe-at-Hoo ; ”<sup>80</sup>  
 And doubtless many a guinea else, to pale  
 Thy not unnatural blush, dear brother Hale ;

Hale, named the “cormorant,” from his greedy maw,  
Bird of the spoony bill, and clutching claw ;  
London’s Archdeacon, with a stall of state,  
Well paid and portion’d, in Saint Paul’s the Great :  
Hail ! parson of Saint Giles’s Cripplegate !  
Master, moreo’er, of London’s grand Chartreuse ;  
Who saith that parson Hale hath not his dues ? <sup>“</sup>1  
Who saith that England’s Church hath not in these  
A pretty pair ? “ *et ambo arcades !* ”  
Forgive the transposition if you please.

Of whom our Chaucer prophesied, half-right,  
When of his Summ’ner thus he did indite :—  
“ If a good fellow anywhere he saw,  
“ Him would he teach to have no griding awe,  
“ In such a case, of the Archdeacon’s curse ;  
“ But if a man’s whole soul were in his purse,  
“ Then in his purse he should well punish’d be,  
“ For ‘ Purse is the Archdeacon’s hell,’ said he ;”  
But well I wot he lied, half wrong in deed—  
Purse is the Archdeacon’s heaven, if right I read.

And this, forsooth, from England’s Church—reform’d,  
Revised, with doctrine purged, with fervour warm’d,  
And fill’d with all appliance to become,  
On earth, Christ’s kingdom, in the stead of Rome ;  
As holding all things that the Scriptures hold,  
One in her practice with the Church of old,  
And bold in bearing by the truth made bold !  
Keeping the Creeds, Christ’s Creeds, by which men live,  
A fold unsever’d from the primitive :

One Holy Church, Apostolic and true,  
Church Catholic, the whole world ranging through :  
Churchmen of England, bear we this from you ?  
From you, whose lips your elder saints applaud—  
Brethren (though all unmeet) of Andrewes, Taylor,  
Laud.

Then leave we now his Lordship and his Grace—  
Leave we a while our present priestly race—  
Leave we the prelates who, for worldly weight,  
Would bind them to the carcase of the State,  
Albeit the State—the Parliament—with scorn  
Rejects, casts off, and leaves them all forlorn ; |  
Would shut—and will—in every prelate's face  
The Council-doors, and bar their painted place,  
Glad to be rid of men whom once with fear  
They view'd, but now with mockery and a sneer ;—  
Thus with Lord Bishop deals his brother peer,  
In God's just judgment ; since the Bishop's hand  
Hath barr'd against God's flock God's Church throughout  
the land.<sup>82</sup>

The Bishop's voice the unwearied priest repell'd ;  
The Bishop's arm Love's heavenward striving quell'd ;  
The great Lord Bishop ('mongst small curates great)  
Pronounced the Churchman excommunicate,  
For that he let the contrite soul confess,<sup>83</sup>  
And loosed it from the thrall of wretchedness,  
Succouring the sufferer in his deep distress !

“ No ritual service, no old things for me ;  
“ Be all things common, Protestant, and free,  
“ Stop that Gregorian tone ”—

— “It cheers the heart!”—  
“Stop it, I say.”

“We love it.”

“Then depart.<sup>84</sup>

“In church of mine no priest Christ’s cross shall fix,  
“No quire, no almsdish have, no candlesticks;  
“All shall be simple—”

— silly I had said,

Dull, dumb, and drone-like, spiritless and dead.

Leave we to-day’s poor tribe, and cast us down  
Upon the lap of England’s old renown,  
And dream of the good times when Bishops loved  
The Church, and kings its nursing fathers proved—  
Kings of the line whose unimpeach’d descent,  
By holy Bishops bless’d, its virtue blent  
With the anointing oil’s heart-hallowing sacrament!

A hush is on the waters:<sup>85</sup> down the stream  
Lights from the land—afloat, fair galleys gleam;  
And ever, as near yon dim tower they ply,  
The light oars lift, the bark steals noiseless by;  
Lest the long sweep within the oarlock spring,  
And rouse the Patriarch, there half slumbering  
The sleep of death:

“Give way, my men, give way.”  
Lo! from yon marble stair in dim array,  
While sinks the Eve-song in Saint Peter’s aisle,  
And day’s last farewell dyes the western pile,  
The king’s procession comes—the royal James,  
Breasting the bosom of old Father Thames,

Floats upward with the flood, yet soft and slow,  
And heavily, as the heart-pulses go  
Of men depress'd and sadden'd : on they glide,  
Outstripping scarce the bubblings of the tide,  
A mourning pilgrimage—the King on fire  
To see his Primate, yet from his desire  
Half shrinking, as afraid, lest, when he reach  
The landing on that shady river-beach,  
Sad tidings greet him—" He is gone ! and now  
The damps of death are on his dewy brow,  
The Archbishop is no more !"

" —— Then forward all  
" For Lambeth, ere the flowing water fall,  
" And mock and mar our speed."—

The stairs are won,  
And towards the court King James is hurrying on,  
To see, embrace him, hear his words, and mark  
The bearing of his honour'd Patriarch.  
The chamber reach'd, and reach'd the couch, whereon  
The Prelate Prince will lie till life be gone,  
The King bespeaks him—few the words then spoken,  
By struggling sigh and labour'd utterance broken,  
Yet gentle were those words, and comforting  
Alike to each, the Prelate and the King.

We may not tell what in that chamber pass'd,  
In that their holiest communing, and last—  
Their last on earth ;—how royal James might crave  
The blessing, which the good Archbishop gave ;

How the good Prelate might the King entreat  
 For one sure token of his love, to greet  
 The soaring spirit, ere beneath his feet  
 This lower world sank down, and from his eye  
 Faded the form of earthly majesty—  
 One dear memorial—

“ — Thou shalt have my prayer  
 “ That God thy life will of his mercy spare,  
 “ For His Son’s sake, for mine ; that He may give  
 “ Thee years, to come, for England’s weal to live  
 “ The weal of England’s Church.”—

At that last word  
 Kindled the Patriarch’s eye—his soul was stirr’d  
 With strength, as when the dying seaman’s ear  
 Drinks in the shout which tells that home is near,  
 Cheer’d by his merry shipmates’ joyous cheer :  
 Then rallying, like a silver-crested swan,  
 Vocal at death, the venerable man  
 Cried, half uplift, while life’s last bourne he trod—  
 “ Yea ! for the Church of God—the Church of God !”

Now to the Father of the Eternal Son,  
 And to the Son and Spirit, Three in One,  
 Lord of the Holy Church, be glory given,  
 Warring, quiescent, triumphing in heaven.  
 This scroll Thy servant at Thy footstool lays ;  
 Nor Thou the gift reject, albeit proud man dispraise.

AMEN.

## **NOTES AND ILLUSTRATIONS.**



## NOTES AND ILLUSTRATIONS.

<sup>1</sup> “That every hallow'd morn and noon and night.”

Hallowed. In judging of the devotion of the people, one would always make a difference between the ordinary and holy days of the Church. The one class are days of obligation, the other are not.

<sup>2</sup> “To mark, fair fane, how desolate thou art.”

Defoe, if I mistake not, says that the average attendance in his time at the early week-day service of Exeter Cathedral was between four and five hundred persons. Now he was certainly no exaggerator of the good effects, nor aggrandizer of the fair fame, of the Church, especially not of the Catholic phase of it. If this then were the case—O quam tempora mutantur—how great a falling off is here!

<sup>3</sup> “Than tone the ‘GLORY’ in the Eucharist.”

Then shall be said or sung, “Glory be to God on high.”—*The introductory Rubric.* In how many Cathedrals, Colleges, or “Quires and places where they sing,” is now sung this highest hymn of praise?

<sup>4</sup> “As with one spirit bind the minster-priest.”

ALL priests and deacons are to say daily the morning and evening prayer either privately or openly, not being let by sickness or some other urgent cause. And in CATHEDRAL and COLLEGiate Churches and Colleges, where there are many Priests and Deacons, they shall ALL receive the Com-

MUNION with the Priest **EVERY Sunday at the least**, except they have a reasonable cause to the contrary.—*Preface to the English Book of Common Prayer.*

<sup>5</sup> “What grocer ever yet was fond of plums?”

The unblushing avowal of a clergyman in the diocese (but *not* in the city) of Chichester, when taxed with never going to service on the Litany or prayer days of the Church. We have, it is to be feared, a good many such “grocers” amongst us.

<sup>6</sup> “Yon redbreast with a parclose for a perch.”

“Yea, the sparrow hath found her an house and the swallow a nest where she may lay her young; even thy altars, O Lord of hosts, my King and my God.”—Ps. lxxxiv. 3.

<sup>7</sup> “Canon, Dean.”

Take Westminster for example. Who sets eyes on Mr. Dean? Does he bide at his post as if he loved it? No: since his Introduction-day—and a miserable display of hesitation and ignorance that laughable ceremony was—(for laughable, in the case of Dean Buckland, it did become)—since his installation not once has the writer of this, no infrequent worshipper in St. Peter’s, seen or heard the head of that noble church—one will not say leading the quire-worship, for that were out of the question with a dean of the present day—but so much as being present at or joining in the service. And, like master like man, rarely indeed is any extra-canon, beside the absolute and compulsory residentiary, seen kneeling or heard chanting in his stall. Not even Messrs. Milman and Jennings (the contiguity of whose churches to the Abbey and the absence of all daily service from those churches, coupled with the condition of their appointment, might, one should think, have made them regular worshippers in the grand old quire, not even they) are habitually or often, I had almost said *ever*, present now. Once, before his strong Puritan fit, Mr. Jennings used so to be. Why not resign if he has

scruples, for to scruples one must ascribe his non-attendance in his place who has nothing on earth to keep him away, and everything in heaven (his soul's treasure to wit) to draw him there? Now, considering that the canons residentiary divided twenty hundred pounds apiece in one year (I dare not speak of the Dean's income), is it too much to expect that they should be constant in their stalls, seeing that for every day they attend (were they to be in their place every day of the year), and indeed whether they do attend or not, they would get, and do get, 5*l.* 10*s.* : 5*l.* 10*s.* a-day is 2000*l.* a-year for worshipping Almighty God with what might be the noblest ceremonial and service in the world, and yet less hearty and regular in that service are they than the poorest stipendiary curate or starved vicar of the most underpaid cathedral-parish or layman's donative in England. These things should not be so. And now one word touching Canon Wordsworth, the best of them, and a very good man to boot, although he *has* edited Crakenthorp's book, which is no great sign of goodness either in charity, Christianity, or scholarship. Why should he, whose opinion of the Church of England from his very position most men would be disposed to accept as true, why should he wax so rampant in his Anglicanism as to disturb and eventually displace from our communion those good, quiet, and not very active-minded men who would wish to take an unpolemical view of the whole matter, and abide where they are, if conscientiously they can do so, yet are weak enough to receive impressions, if not actual opinions, from another? Canon Wordsworth should in all charity remember that his present stall was not the reward of inestimably successful services, however worthily, having once obtained it, he now may fill it and carry out its requirements and conditions; and he is too honest and upright a man not to live by statute: and, remembering this, he should be chary of using harshness in his dealings either with men or things, with institutions or churches, other than, one need not say alien from, his own.

If such be the case with St. Peter's Abbey, what shall we say of St. Paul's Cathedral? If these things are done in the green tree, what shall be done in the dry, with a dean and residentiaries even better paid than the others and less given to reside? And such residentiaries—the less said the better. Suffice it to say, they seem no inapt scholars of their late jocular *Coryphaeus*, whose *let* prebendal house and *hired* mansion in May Fair, and whose formal residence of the first Monday in his month or so, and whose shifting from his stall during the Prayer of St. Chrysostom when he happened by any chance to be in church, will ever tell against his truthfulness as an original church reformer, his generosity as a Liberal, and his memory as a Canon of St. Paul's. Why do those wealthy canons leave their east-end quire-windows, and indeed their whole altar-wall and apse, in such a poor impoverished state? Why not a little stained glass and gilding and colouring out of the many yearly thousands of that rich and growing endowment, to show that the men, in pulling the fruit and bestowing it in their garners, are not quite forgetful of the tree that grows their golden apples? Why should the present Chapter of St. Paul's be so unlike that other Chapter of St. Paul's (1 Cor. xiii.), so overflowing with charity, as in its neglect of its singing boys (the rudest in London), its singing men, its petty canons, its church, its almsmen (if it has any), it does undoubtedly prove itself to be? Why, as an apostolic body of divines, present so bold a contrast with that body of divine apostolic precepts? And yet Westminster and St. Paul's are the two lights of the metropolitan candlestick, the two cities on the hill that cannot be hid, the two eyes of the diocese, and models for all city and provincial churches—no very redoubtable antagonists to Dr. Wiseman and St. George's in the Fields. :i

<sup>8</sup> “From ‘that Te Deum's daily te-dium.’ ”

The irreverent standing pun of a college senior, who afterwards rose—in our own day—to one of the highest offices in

the Church. After all, his “*tedium*” need not have been “*daily* throughout the year,” if he had only understood his business and directed the canticle “*Benedicite*” instead of “*Te Deum*” to be said or sung from Septuagesima to Easter (except on feasts) and on the several vigils of the year. But men never think about the Prayer-Book and its provisions, and yet complain of its monotony, when the fault is all the while with themselves and their own imperceptive and unappreciating minds.

<sup>9</sup> “At will to wander without entrance paid.”

Without payment, that is, of the sundry threepences, six-pences, and shillings which Deans Copleston, Buckland, and their collegiate and corporate Fellows, exact of the visitors of their respective churches throughout England.

<sup>10</sup> “O'er whom,” viz. from the clerestory windows, and “through whom,” from the aisle windows, the light comes down into the nave.

<sup>11</sup> “Salvation's waters, clear as heaven, and cold  
As crystall'd ice.”

“Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?”—Jer. xviii. 14.

<sup>12</sup> “Oh! thriftless, thankless husbandmen for heaven,  
Too bless'd if conscious of the blessing given.”  
“O fortunatos nimium sua si bona nōrint  
Agricolas.”—VIRG.

<sup>13</sup> “Into the quire they straggle one by one.”

It is difficult to say which is worst—to see the singing gentlemen irreverently dropping into their places at the beginning and during the progress of the service, or looking about them and laughing and lolling through the prayers, or hurry-

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ing out before the conclusion of the sacred office, as if they were glad to be freed from their task-work and “tale of bricks.”

<sup>14</sup> “ Deign sing the service, or intone at least.”

A duty appertaining by statute to the minor canon, priest-vicar, or vicar-choral, and indeed to all cathedral and minster men, dean, prebendary, and canon, now most shamefully neglected in very many of the cathedral and collegiate churches. It might be invidious to specify the delinquents—their name is Legion.

<sup>15</sup> “ A sinecure the grave precentor’s post.”

It is a fact, that when a kind and charitable person applied to the precentor of one of the greatest cathedrals in England on behalf of the singing-boys, who were by statute and “in foro conscientiae” that functionary’s peculiar and most precious charge, he had the heart, he had the hardihood, he had the face to answer, that his place, when given him, was understood to be a sinecure, with no duty nor responsibility attached ! So he received it, and so for him it should remain—and did remain, for he never went near the church nor saw one of the boys.

<sup>16</sup> “ Save ‘ Dupuis in L.’ ”

Every one remembers that unfortunate dignitary’s lapsus, which, although the error of a clerk, was not a clerical or an accidental error, but the gratuitous parade of sheer ignorance in one who was sworn and bound to know better. He ought to have been in Rabelais.

<sup>17</sup> “ A priceless jewel, . . . .

Lost well nigh in its very cabinet.”

The most effective speech made at a late Anti-Church Educational Meeting was that of an Independent teacher, who, to show the hollowness of the *actual* Church-system, described himself as having gone a short while previously to the ca-

thedral church of the diocese, and after service to have fallen into conversation with the quire-boys in the cathedral-yard. He found them, he said, wretchedly ill-informed on every topic, and at last asked them if they knew the meaning of Lent (it was during the first week of Lent, the Collect for which is most express), when they, with one accord, made answer—and the reply of their lips came evidently, he said, from the bottom of their hearts—"No, they did not; they knew nothing about it; they were never told!" Here was a school of the prophets! and yet a great fault-finding Protestant Head of an Oxford House is one of the canons of this sadly neglected cathedral—neglected both in mind and music.

<sup>18</sup> "The foeman at the gate."

"They shall not be ashamed when they speak with their enemies in the gate." Ps. cxxvii. 6.

<sup>19</sup> "Where are they?"

"Where is the flock that was given thee, thy beautiful flock?" Jer. xiii. 20.

<sup>20</sup> "Lo, here."

"Behold, I and the children which God hath given me."—Heb. ii. 13; cf. Isa. viii. 18.

<sup>21</sup> "Remember him."

The beautiful and touching story of "Michael the Chorister" is, alas! but an over-true tale of hopes disappointed and hearts broken by those who should be the binders-up of the wounded in spirit, and the stay and comfort of the desolate ones.

<sup>22</sup> "Waynflete's tower."

Perhaps, following the tradition, this might more exactly be styled "Wolsey's tower," but then it would seem to be a positive act of dishonesty to rob the illustrious founder of the

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College of St. Mary Magdalene of its now most elegant and prominent feature, one too so purely the great Bishop's own, by the natural though posthumous right of development, if not of actual and contemporaneous erection. It would not appear to have been finished until the latter end of the year 1504.

“ “ The sinews of the Quire's magnificence.”

It is currently reported that in more instances than one money has been left for the chapel-quires, which, on the plea of not lengthening the chapel-service, but improving the dinner-service, has been applied to the decking of the high table and common room, rather than to the honour of the high altar and common prayer.

“ “ But riding-schools, where Priests the Creed repeat,  
Rapid as racers in a four-mile heat.”

Oxford has its legend of the sayings and doings of its worthies, of which take one as a specimen, versified to serve its turn.

To a Chaplain says a Fellow—

“ I a race will ride ye—mark !  
“ Giving you half round the park ;  
“ And will beat you, till ye bellow  
“ Like a Clerk !”

To the Fellow says the Chaplain—

“ Done—and we will have a grappling  
“ In my line :  
“ I with you a race will read,  
“ (You my challenge, friend, may smile at,)  
“ I will run you through the Creed,  
“ Giving you to ‘ Pontius Pilate,’  
“ And will distance you in speed,  
“ As becometh me indeed,  
“ Great Divine !”

“ Seven times a-day did praise ascend to heaven,  
From Holy Church . . . . .  
. . . . . whose hours of prayer were seven.”

So the Psalmist—“ Seven times a-day do I praise Thee ; because of Thy righteous judgments.”—Ps. cxix. 164. And such has been the practice of the Christian Church almost ever since (see the next note). Let us be thankful for the opportunity of going publicly, if not to the full measure of Holy David’s privilege in this Scripture, yet side by side with him in another (Ps. lv. 18), where he says, “ In the evening, morning, and at noon-day will I pray, and that instantly : and He shall hear my voice.” Fortified herein by the example of the beloved Daniel, “ who kneeled upon his knees three times a day, and prayed and gave thanks before his God as he did aforetime.”—Daniel vi. 10. To an English churchman Mr. Moile’s expression of “ Litanies at noon,” coupled with these words of Holy Writ, becomes full of meaning and comfort. I am told that no Latin church in England celebrates publicly all the hours and offices—indeed, that scarcely any one has so much as Vespers, excepting on Sundays and Festivals of obligation, to say nothing of Matins (which are not usually included in the Hour Books), nor Lauds, Prime, nor Compline. Is this as it should be ?

“ Sang laud with hallow’d tongue.”

Not “ Lauds.” These, the Lauds, as a distinctive service, formed the second portion of the Matins, which themselves comprised three Nocturns, so that the old hours of prayer in the Church, familiar to most Englishmen in the early vernacular Primers, in the Bishop of Durham’s (Cosin’s) Devotions, as well as with reformed Oraria, may be succinctly stated as follow :—1. Matin-Lauds ; 2. Prime ; 3. Tierce, the third hour, nine o’clock A.M. ; 4. Sext, the sixth hour, twelve o’clock ; 5. Nones, the ninth hour (the ancient noon), from twelve o’clock to three o’clock P.M. ; 6. Evensong, *i. e.* Vespers, the first or early evening service ; 7. Compline, the

second evening or night service—the completorium, complete, or completion of the day and day's devotion. Chaucer calls it “Compline” in the Parson's Tale; and Mr. Moile, in his noble volume of State Trials (Anne Ayliffe, p. 25, ed. 8vo., 1838), speaks of “Hymns at Compline by the rising of the moon.” The older English service-books had a variety of hymns for Compline; Rome has but one.

“ The star of day.”

This is the beginning of the hymn of Prime—“ Jam lucis  
ortu sidere”—sung by the Church at the first hour. The following is a version of the hymn at full. It is in the same measure, and may be sung to the same tune, as the original:—

Now that the star of day doth spring,  
Pray we to God and meekly sing  
That in our doings through the day  
He ward from us all harm away.

Our bridled tongues may we refrain  
From rough rude words and strifing vain,  
And shut and close the wandering eye,  
Lest aught it drink of vanity.

Pure be our heart, and fresh, and free  
From fond and troubled fantasy,  
And diet thin of drink and meat  
Cool of our haughty flesh the heat.

That when the daylight hence shall wend,  
And hither Time shall nightfall send,  
We, by forbearing worldly ways,  
May still with gladness sing God's praise.

To God the Father glory meet,  
And glory to his only Son,  
And to the Blessed Paraclete,  
While everlasting ages run.—Amen.

By some unaccountable oversight the 'Quarterly Review' (No. CXLVIII., p. 324), in professing to give its readers a transcript of the Old Catholic Hymn of Prime, really prints a version of a part only of the modern Paris Hymn for the same hour; having been misled, no doubt, by the opening of the two hymns being alike—by the compiler, that is, of the latter and newer hymn, having copied the first two lines of the ancient Latin in his Parisian Refacimento.

The Translation of the 'Quarterly,' reprinted in a publication of the Religious Tract Society, with the groundless yet oracular dictum that "it was chanted in many a monastery at the hour of prime" is as follows (I supply the defective stanza and add the Hymn entire, to give any one who wishes an opportunity of comparing together the Ancient Latin and Modern Paris Hymns on the same subject) :—

*Jam lucis orto sidere.*

" Now that the sun is gleaming bright,  
    Implore we, bending low,  
That He, the uncreated light,  
    May guide us as we go.

" No sinful word, nor deed of wrong,  
    Nor thoughts that idly rove,  
But simple truth be on our tongue,  
    And in our hearts be love.

" And while the hours in order flow,  
    O ! Christ, securely fence  
Our gates beleaguer'd by the foe,  
    The gate of every sense.

" And grant that to Thine honour, Lord,  
    Our daily toil may tend ;  
That we begin it at Thy word,  
    And in Thy favour end.

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“ [And lest proud flesh with licence rude  
Should lord it o'er the mind,  
Let thrift of daily drink and food  
The proud flesh firmly bind.

To God the Sire give glory meet,  
And to His only Son,  
And to the Holy Paraclete,  
While endless ages run.

Amen.]”

To make the subject of this note complete, I will append a well-known translation of the corresponding Evening Hymn referred to in the following line of the text, and illustrated in the ensuing note :—

*Te lucis ante terminum.*

“ Now that the daylight dies away,  
Ere we lie down and sleep,  
Thee, Maker of the World, we pray  
To own us and to keep.

“ Let dreams depart and visions fly,  
The offspring of the night ;  
Keep us like shrines beneath Thine eye,  
Pure in our foes' despite.

“ This grace on Thy redeem'd confer,  
Father, coequal Son,  
And Holy Ghost the Comforter,  
Eternal Three in One.

Amen.”

The older English books had six hymns for Compline beside the sequence for Pentecost, “ Alma Chorus Domini.”

The modern books, the Old and New Versions of the Psalms with Hymns appended, contain adapted extracts from the three Evening, Midnight, and Morning Hymns of Bishop

Ken, moulded into two for morning and evening. And very excellent hymns they are;—excellent no less for their own intrinsic worth than as substitutes for the older hymns of the Church. Why should not our cathedrals re-echo those holy strains? why should they and our other collegiate and well appointed churches and chapels repeat over and over again their flimsy services and flashy anthems, to the total exclusion of the real tones and antiphones of the Church,—to the exclusion, for instance, of the Ambrosian Te Deum, and the melodies of their forefathers in the faith; of the metrical hymns, that is, of St. Ambrose and St. Gregory,—without which, be it ever borne in mind, no service can be Catholic and true?

“ “ When daylight died away.” ”

To this, the commencement of the hymn for Compline (the Completorium is so named by Chaucer in the Parson’s Tale, as above mentioned), Dante alludes in that well-known and oft-repeated passage, which is, nevertheless, so beautiful, that I will give a portion in the Italian, and then at length, in the five versions of Messrs. Wright, Cary, Boyd, and Leigh Hunt (2); premising my regret that Mr. Wright has not, in his otherwise generally excellent translation, maintained the same recurrence of rhyme that he found in his great original.

Era già l’ ora che volge ’l desio  
A’ naviganti, e intenerisce ’l cuore  
Lo di ch’ an detto a’ dolci amici a Dio  
  
E che lo nuovo peregrin d’ amore  
Punge, se ode squilla di lontano  
Che pàia ’l giòrno piànger che si muòre, &c.

It was the hour that wakes regret anew  
In men at sea, and melts the heart to tears,  
The day whereon they bade sweet friends “ adieu,”  
And thrills the youthful pilgrim on his way  
With thoughts of love, if from afar he hears  
The Vesper-bell, that mourns the dying day ;

What time no more the holy strain I caught,  
 And saw one soul uprisen among the rest,  
 Who, with her head outstretch'd, a hearing sought,  
 She clasp'd, and raised both palms, with placid brow,  
 Fixing her eyes intently towards the East,  
 As saying—" God my only care art Thou !"  
 " Te lucis ante," with such deep devotion,  
 Forth issued from her lips in notes so soft,  
 My soul was ravish'd with intense emotion.  
 Meanwhile the others, sweetly and devout,  
 Keeping their eyes upon the wheels aloft,  
 Accompanied her voice the hymn throughout.  
 Purgatorio, Canto viii. 1-18. *Wright's Translation.*

Now was the hour that waken's fond desire  
 In men at sea, and melts their thoughtful heart,  
 Who in the morn have bid sweet friends farewell,  
 And pilgrim newly on his road with love  
 Thrills, if he hear the Vesper-bell from far,  
 That seems to mourn for the expiring day :  
 When I, no longer taking heed to hear,  
 Began, with wonder, from these spirits to mark  
 One risen from its seat, which with its hand  
 Audience implored. Both palms it join'd and raised,  
 Fixing its steadfast gaze towards the East,  
 As telling God " I care for nought beside."  
 " Te lucis ante" so devoutly then  
 Came from its lip, and in so soft a strain,  
 That all my sense in ravishment was lost,  
 And the rest after, softly and devout,  
 Follow'd through all the hymn, with upward gaze,  
 Directed to the bright supernal wheels.

*Cary.*

I.

Now evening brought the solemn hour along,  
 When, o'er the gliding prow in anguish hung,  
 The sailor calls to mind his last farewell ;

And the lone pilgrim, touch'd with tender woe,  
Hears, o'er the long vale, chiming soft and slow,  
The mournful tones of twilight's passing bell.

## II.

And now the holy Anthem seem'd to rest,  
In my charm'd ear the long vibration ceased ;  
When, lo ! a beckoning shadow, seen afar,  
I mark'd, slow turning to the coast of day ;  
With palms devoutly spread, he seem'd to say,  
“ Vain world, farewell ! all hail, thou Morning Star ! ”

## III.

Then in a strain that seem'd my soul to thrill,  
The Hymn of “ Night ” he raised with heavenly skill,  
The attentive audience swell'd the hallow'd sound :  
In general chorus, as with eyes upraised,  
On Heaven's eternal fires intent they gazed,  
Circling in mystic dance the blue profound.

*Boyd.*

It was now the hour when men at sea think longingly of home, and feel their hearts melting within them, to remember the day on which they bade adieu to beloved friends ; and now, too, was the hour when the pilgrim, new to his journey, is thrilled with the like tenderness, when he hears the Vesper-bell in the distance, which seems to mourn for the expiring day. At this hour of the coming darkness “ I ” beheld one of the spirits in the flowery hollow arise, and, after giving a signal to the others to do as he did, stretch forth both hands, palm to palm, towards the East, and with softest emotion commence the hymn beginning

“ Thee before the closing light,”

upon which all the rest devoutly and softly followed him, keeping their eyes fixed on the heavens.—*Leigh Hunt, Stories from Italian Poets*, i. 170, 171.

'Twas now the hour when love of home melts through  
 Men's hearts at sea, and longing thoughts portray  
 The moment when they bade sweet friends adieu ;  
 And the new pilgrim now, on his lone way,  
 Thrills, if he hears the distant Vesper-bell,  
 That seems to mourn for the expiring day.

*L. Hunt, i. 170, in Note.*

I need do no more than refer to Lord Byron's imitation of this sweet passage ; and yet I cannot choose but copy it for the twentieth time :—

Soft hour ! which wakes the wish and melts the heart  
 Of those who sail the seas, on the first day  
 When they from their sweet friends are torn apart,  
 Or fills with love the pilgrim on his way,  
 As the far bell of Vesper makes him start,  
 Seeming to weep the dying day's decay.

And that other beautiful stanza which claims an evidently close kinship with this :—

Ave Maria ! blessed be the hour !  
 The time, the clime, the spot where I so oft  
 Have felt that moment in its fullest power  
 Sink o'er the earth so beautiful and soft,  
 While swung the deep bell in the distant tower,  
 Or the faint dying day-hymn stole aloft,  
 And not a breath crept through the rosy air,  
 And yet the forest leaves seem'd stirr'd with prayer.

The first line of Gray's Elegy occurs to every one. The English curfew is a fine adaptation of the Italian vesper-bell.

» “ Yon Norman pile.”

So, for lack of some better name to describe it by, I venture to call St. Mark's College, Chelsea, an institution admirably conducted, as those may see who would take the trouble of

reading Mr. Moseley's Report, himself no partial witness to its excellence and soundness of principle. Let me, however, be permitted to give in my evidence, which amounts to this, that I never knew one of its trained schoolmasters, when severed from the College, and in his sphere of duty, turn out any other or better than the highest of "the high and dry," which it may, perhaps, be a comfort to Mr. Inspector Moseley to know. But who would wonder at such a result, when he finds that the service is almost as miserably curtailed at St. Mark's as it is at St. Martin's in the Fields, daily Evensong being never said in either church. The inconsistency is perhaps more flagrant and glaring in St. Mark's than in the other, St. Martin's, inasmuch as at the former the Matins are most artistically sung, whereas at the latter they are merely mouthed, so many at least of the Prayers as the Vicar says at all. I have heard on Litany mornings at eight o'clock nothing but the Litany at St. Martin's, and felt thankful for so much as even that, considering that its four endowed daily services of last century had dwindled down to none, until one of the four, the Early Matins, was revived by the present estimable Vicar. Again referring to St. Mark, I would remind the directors of that interesting institution, that poor Mr. Sibthorpe, before his fall, had but one daily service at Ryde, omitting his Evensong on the plea of convenience, for which faithlessness God punished him. The St. Mark's men sing Evensong on festivals.

“ ‘ Whose holding Philpotts deems a ‘ harm and loss.’ ’ ”

Once for all I will refer the reader, who would wish for further information as to the sayings and doings of this Anglo-Puritan Bishop, to the sickening report of the case of Mr. Smith of Torquay, wherein the weakness of the Curate seems well balanced by the wantonness of the Pontiff, if wantonness be the apt expression for the habit of a Christian Prelate in railing at and excommunicating Christ's Cross. Only picture a Primitive Bishop, a man of God, banishing from his Church

the token of man's Redemption. And, after all, look to the meanness of the motive—to curry favour with the party whom he had *surpliced* into a fever-fit, and who in return had *non-plused* him.

<sup>81</sup> “Loud as the trumpet-blast at Roncesvalles.”

“O! for a blast of that dread horn,  
On Fontarabian echoes borne,  
That to King Charles did come,  
When Roland brave, and Olivier,  
And every Paladin and Peer,  
On Roncesvalles died.”

*Marmion*, vi. xxxiii.

“When Charlemain and all his peerage fell  
By Fontarabbia.”

*Paradise Lost*, i. 586.

“So terrible a blast  
Orlando blew not when that dismal rout  
O'erthrew the host of Charlemain, and quench'd  
The saintly warfare.”

Dante's *Inferno* (Cary), xxxi. 13-16.

<sup>82</sup> “Infatuate [Philpotts.]”

This cannot be an inapt epithet for one who is both in name and par excellence “the Scilly Bishop.”

<sup>83</sup> “The daily prayer, by Priest of God sung clear.”

It may have been the intention, and no doubt was the Archbishop's wish, in bringing Mr. Crosthwaite from Dublin to St. Mary-atte-Hill, that he should carry out the precept of his sermons on the Daily Prayer, and the principle of his book, the “Communio Fidelium,” on the honest and honourable observance of the Rubric. Neither of which the Reverend Incumbent has thought it proper or convenient to do; so that both those who promoted and those who hailed his appointment for the Church's sake have had another opportunity of

testing the difference between the profession and practice of those who take upon themselves, and whose business it is, to direct, and, if need be, to correct, their brethren in the ministry. For neither was the Editor of the Irish Ecclesiastical Journal, nor is he of the British Magazine, said to deal out rebuke with other than a heavy hand. But then they are his brethren, not himself, whom he is reproving and reforming.

<sup>24</sup> “With soulless ‘don,’ for Tutor, Dean, and Head.”

A “don” is an animal to be seen in the Oxford menageries somewhat between a bear and a sloth.

<sup>25</sup> “On working-days they never go at all.”

Did any one ever see a Bishop at daily service, unless, as Prebendary or Canon, like “Pinching Monk,” he is paid for his attendance? Often may you meet them at three o’clock trooping into Mr. Burder’s, their man of business in Parliament-street, but never hastening down the street to the Abbey for the three o’clock prayers. It is very plain that the Bishops despise the daily service without knowing it. They never dream of attending it themselves, and think meanly and speak pityingly of those who hold it their duty and chief delight so to do. It is remarkable how, with no pretension to the honour, if honour it be, their Lordships affect the character of men of business. And what business-man can go to church on a work-day? I have seen a Bishop sitting in his carriage opposite the door of a church in his diocese on a Church festival night, while the bells were chiming and the people were crowding in. He seemed to be anything but comfortable; like a fish, not out of the water, but in water very hot indeed.

<sup>26</sup> “Nabuchodonosor of Trinity.”

One Whewell, whose college is his plain of Dura, and himself his own Brazen Image—the sweet voices of his Fellows,

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Scholars, Pensioners, and Sizars, being the sounds of sackbut, psaltery, dulcimer, and all kinds of music that hourly greet “ his Imperial Majesty !!!”

“ Feast of hallow’d wine and bread.”

The Cambridge men, however, are not singular in their omission of the Blessed Sacrament. The Rector—not at all a party man, as it is called—of a parish and diocese wherein a Church Union Society existed, mentioned to the Archdeacon his desire to mark the meeting of the Clergy and Laity in his church for worship on the Church Union Sermon day by the celebration of the Holy Communion. To which—will it be believed?—the Archdeacon, though son of a late Bishop of the Church, demurred, on the score of its encouraging too frequent a celebration of the Holy Sacrament, avowing however his intention of referring the question to the Bishop, who decided at once in the negative! lest the people should become used to receiving it on a week-day, under which head the Bishops and Archdeacons include all days in the year but Sundays and Christmas Day, and perhaps Good Friday.

“ The Church Champion.”

Earl Powis: who, if ever man merited well of the churchmen, lay and cleric, of his time, deserved far better treatment than he received at their sacerdotal and academical hands. But the Courtiers beat the Christians. “ The children of this world are in their generation wiser than the children of light.”

“ And King’s rich pendants . . .  
. . . sleep from morn till night.”

I do not think that on the morning of common days they ever think of singing Divine service in King’s College Chapel. Some time since the Chaplains prosed the prayers even when the Quire did sing, making no attempt at plain-song, and the boys of the Quire were habited in black frocks, which, I

presume, they always wear in church except on surplice-nights. It seemed mighty slovenly, but may be in the statutes, and is, most probably, continued till now.

Upon the whole, as the world was to be everything and the Church nothing during the Cambridge Gala, and as there was no sign of the Feast of the living bread in the morning, it certainly was well ordered that there should be no anthem-hunting and service-lounging in the afternoon. But what the King's men in particular, or the University generally, may deem it right to do, is but of little moment to any one. The case is different with St. John's, and that *they* (the Johnians) should have treated their greatest ornament, Mr. Paley, as they have done, is to them a greater disgrace, than it was a weakness in him to have left his Communion for a pique, or have forgone his Faith from a feeling of disgust at his college. Beside, they put the stumbling-block in his way, and therefore the sin of his falling off will lie at their door. Verily, when I look at Mr. Paley's case and treatment at the hand of his Johnian Father, I am minded to say, as men said of another tyrant in old time, "I had rather be Herod's *swine* than his son." Oh, that the Isthmus of Suez had but one neck!

"With League and Covenant north of Berwick's wall."

There has been a marked improvement in this particular this year (1847). Why should not a Court have a conscience, a faith, a religion? It has many a soul to be saved within its precincts and perilous enclosures. Only imagine the temporal Head of the Church and Defender of the Faith sitting in state in a (so-called) Presbyterian Conventicle—"so-called," I say, for how a kirk which has no ordained Presbyters can be styled Presbyterian, I cannot comprehend. It seems a clear case of "lucus a non," to be reconciled with the fact only by elastic-minded casuists and Court confessors of the silkiest texture.

"A house sans Bishop, Chaplain, Church, and Creed."

Notwithstanding the occasional attendance of a Sunday

## 78 NOTES AND ILLUSTRATIONS TO ECCLESIA DEI:

preacher, this is exactly the impression which the Court leaves on its “progresses,” and in its transition state, upon the hearts of the Queen’s lieges. Yet it used not to be so in the fresh days of the Reformation, and it surely ought not to be so now, with a lady sovereign on the throne, and a young family growing up around her as children of the holy Church. It was not so in the days of King James I., when Charles was sent to Madrid as an English churchman, and so to continue.

“ ‘Whence lords and ladies dare their God exile.’ ”

It would be invidious to specify the great houses whose housekeepers are the very quintessence of mercenary rudeness, and whose chapels, perhaps the sole neglected rooms in the princely dwelling, are the recognised lumber-closets of the family—misused, in short, like the fonts of country churches, for the refuse of the disabled house-chattels, the candle-ends, broom-handles, and cast clouts of the shrewd and keen-sighted domestics, who take their cue from “the family,” and act out the farce. So is Christianity banished alike from chapel, bower, and (servants’) hall: and so are the prophet’s words verified in the great Church and land proprietors of England, wherein he saith, “Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?”—Haggai i. 4. I say nothing of their close-adjoining churches, which, except that they do have the service, such as it is, performed occasionally—rarely, most rarely though it be—are in almost as disgraceful a state of desolation as the private chapels themselves; one, a beautiful church, standing in the very garden-ground of the great house—“the Park”—has service once a-month! *i. e.* in the morning of every fourth Sunday. And yet the proprietor was a great Church reformer, and, though an English country gentleman and nobleman, permitted himself at an election to point to the clergy, and to describe them as “those black slugs—look at them!” But surely he was as great a slug as they.

One lady housekeeper of one of our largest show-houses complained to the writer some time since that a Royal Duke,

who with his cortége had visited the park the day before, had on leaving presented her with a sixpence!—she was sure by mistake for a half-sovereign. Methought the real reason was not difficult of discovery. Perhaps the roughest “lady” of her species (*virago domestica*) is the she Cerberus (*canis inferna*) of a hall where a shilling is paid for admission, and no questions asked or answered civilly.

“ ‘True to their church, their country, and their king.’”

A picture to be realized, if at all in England, from the records of the ante-rebellion era, out of the annals of the old cavalier gentry, and by the pen of Mr. Neale, the warden of Sackville College, East Grinstead, the writer of those truth-telling and deeply interesting works, “Herbert Tresham” and “Shepperton Manor,” two of the ablest of the Christian narratives of the present day. Of Mr. Neale it may be enough to add that he is the worthier son of a worthy sire; and, though with all his learning and wisdom, as he would be the first to acknowledge, an unprofitable servant of God if weighed in the strictest balance of the Sanctuary, yet a priest and churchman all too good for his diocese (Chichester), under its Right Reverend Head, Ashurst Turner, Lord Bishop of the same.

“ ‘Tithes by all abhor’d.’”

That is, by all laymen who love to serve God, if they do serve him, of that which costs them nothing. Every one remembers the great noise which the Landed Agricultural Association of gentry and farmers made about the burdens on the land, of which they then, as Lord George Bentinck now, set out tithes as the very head and front, and the removal of which tithes, as of possessions giving the clergy a vested interest and right in the soil, they procured partly by intimidation and clamour, and partly by bribing and cajoling present holders, as the cathedral commissioners did the existing race of Prebendaries, with a preservation of present interests; arguments to which, with shame be it spoken, the parochial as

well as the prebendal clergy were weak enough and wretched enough to yield, so surrendering the Church's rights, and their own honour for the wages of iniquity, and bartering away God's and their children's birthright for a miserable mess of pottage.

“A MALEBOLGE of hate and pain.”

Luogo è in inferno detto Malebolge,  
Tutto di pietra, e di color ferrigno  
Come la cerchia, che d 'intorno 'l volge.

DANTE, *Inferno*, Canto xviii. 1-3.

“There is a place within the depths of hell  
Call'd Malebolgè, all of rock, dark-stain'd  
With hue ferruginous, e'en as the steep  
That 'round it circling winds.”—Cary.

“And gorge and swill much pudding and more ale.”  
Fruges consumere nati.

“His hand on little boys, and go his way.

This really seems to be all that in the way of confirmation a Bishop now thinks himself responsible for; and this he does by wholesale, a whole rail at once, in a manner most trouble-saving, and therefore requiring the hearty correction of Mr. Crosthwaite, author of “Communio Fidelium,” to set it right. Nor can it be surely an improvement for the Bishops to discontinue their addresses *ex cathedra* from the altar, and commute them into a sort of hard dry impersonal disquisition from the pulpit, intended for the young, who, as in many cases of Church arrangement, or rather disarrangement, are so set behind the pulpit and the preacher, as that scarce a word that he says reaches their ears or goes to their hearts. He speaks away rather than to them: and this in manner, mode, and matter. So confirmations in these days go for little or nothing.

else than for holidays. They have no heart, no soul, no unction—which one laments. A confirmation not too numerously attended, with its sung Litany, suffrages, responses, and hymns, and its plain, familiar, but fatherly, affectionate, and authoritative address of the Bishop from his chair by the altar, would be a very different thing indeed; only Bishops are afraid of doing what the Church directs, and common sense wills and encourages them to do. Certainly, a Bishop preaching out of the front of a pulpit to a body of candidates seated in bulk behind him, is a sight which I have seen, more ludicrous than edifying.

“ Save that of each year’s ember-days some twain  
He needs much choose, whereon Church-clerks t’ordain.”

But no—not so much even as this do the Bishops set apart for the discharge of their function; for, instead of ordaining on the Saturday, the last ember-day of the week, they postpone to the following Sunday the appropriate service of the week—I suppose to avoid sacrificing, as they would call it, a week-day to the Church and to religion.

“ He sees few Rectors, not a Curate knows.”

The most absurd instance of a Bishop’s ignorance of his clergy occurred some few years ago at a fashionable inland watering-place, where the Bishop of the diocese mistook the incumbent of the parish in which he (the Bishop) was residing for the reporter of some local newspaper.

“ A penny pays the half-ounce letter’s weight.”

I need but refer to Sir James Graham’s speech about Bishops, reported in the *Times*, 16th July, 1847, for the several topics spoken of in this paragraph. The Honourable Baronet’s points of argument, and modest assertion and assurance, will occur at once to every one. Are the Bishops, his friends, very grateful to him? I trow not.

## 82 NOTES AND ILLUSTRATIONS TO ECCLESIA DEI: .

" " Blessing their Sires in God, and craving to be bless'd."

Hume, in describing this affecting incident of the committal of Primate Sancroft and his brethren to the Tower, rises above his usual simple rhetoric into real and downright eloquence. He says, " The people were already aware of the danger to which the prelates were exposed, and were raised to the highest pitch of anxiety and attention with regard to the issue of this extraordinary affair. But when they beheld these fathers of the church brought from court under the custody of a guard, when they saw them embarked in vessels on the river, and conveyed towards the Tower, all their affection for liberty, all their zeal for religion, blazed up at once, and they flew to behold this affecting spectacle. The whole shore was covered with crowds of prostrate spectators, who at once implored the blessing of those holy pastors, and addressed their petitions towards heaven for protection during this extreme danger to which their country and their religion stood exposed. Even the soldiers, seized with the contagion of the same spirit, flung themselves on their knees before the distressed prelates, and craved the benediction of those criminals whom they were appointed to guard. Some persons ran into the water, that they might participate more nearly in those blessings which the prelates were distributing on all around them. The bishops themselves, during this triumphant suffering, augmented the general favour by the most lowly submissive deportment, and they still exhorted the people to fear God, honour the king, and maintain their loyalty—expressions more animating than the most inflammatory speeches ; and no sooner had they entered the precincts of the Tower than they hurried to chapel, in order to return thanks for those afflictions which Heaven in defence of its holy cause had thought them worthy to endure."—*History*, vol. viii. p. 269; ed. 8vo. 1793. I will add from Lingard an amplification of the last passage, upon the whole in the right spirit. When they reached the Tower, " it was the hour of the evening service. The prelates hastened to the chapel ; the second lesson was read—' I have heard

thee in a time accepted, and in the day of salvation I have succoured thee. Behold, now is the accepted time; behold, now is the day of salvation.' Nor can we be surprised if men in such a state of excitement applied these words to themselves, and took them for a prediction of the deliverance of the church from the ruin with which they thought it was menaced."—*History*, vol. xiv. p. 202; ed. 8vo. 1831.

<sup>52</sup> " Ours stand like statues, lifeless and alone."

Οὐκ ἀνδριαντοπολος εἰ-  
μ' ὃς ἐλινθσοντά μ' ἐργαζε-  
σθαι ἀγάλματ' ἐπ' αὐτᾶς βαθμίδος  
'Εσαοτ'. PINDAR, *Nemea*, v. 1-4.

No image-moulder I, to throne  
Upon the self-same base,  
Statues of silent stone,  
That lifeless stand and stir not from their place.

Isaiah speaks of one that "seeketh unto him a cunning workman, to prepare a graven image, that shall not be moved." (Is. xl. 20.) And again, (xlii. 7), "They bear him upon the shoulder, they carry him and set him in his place, and he standeth: from his place shall he not remove." And Jeremiah (x. 4), "They fasten it with nails that it move not."

And such-like seem too many of our Bishops—stately, symmetrical, and aristocratic, but inanimate. We look on them and "start, for soul is wanting there." They have no heart for anything or anybody that belongs to the Church.

<sup>53</sup> " For who makes Bishops must know Bishops well."

" Who drives fat oxen must himself be fat."—I suppose the principle is not the same in both cases. The question then resolves itself into this: Could Sir James say with any seriousness and truth to one of his own creation, "Ego te intus et in cute novi?" No doubt, however, they do understand each other well.

## 84 NOTES AND ILLUSTRATIONS TO ECCLESIA DEI :

<sup>44</sup> “Thy lullaby to sing.”

I believe it would be now much easier for the bench of Bishops to sing a political lullaby of any description than that Church song which two of their number did sing down to as late as the coronation of King George II., namely the Litany in Westminster Abbey.

<sup>45</sup> “A-travelling with the Darby-Dilly.”

Sir James now always travels by rail, and laughs immoderately at his old road companion, calling it “Stanley’s slug-and-slow.”

<sup>46</sup> “Taught men small reverence to their thrones to pay.”

This must not be interpreted too literally. For at Canterbury, *e. g.*, if you go near the throne you have the whole posse archiepiscopatus et decanatus—vergers, beadles, and all the old women of the church, male and female, up in arms against you, with cries of “Keep off, keep off! touch not, handle not the throne!” but approach the altar, and you are left to do—within reason, no doubt—what you may desire, at least in the way of satisfying the average of visitors’ curiosity.

<sup>47</sup> “Taught them their Priest’s desire to disobey.”

Almost without exception the Lord Bishops take part with the “Will Dowsings” against the clergymen of their parishes; and invariably so where the clergy are in the right.

<sup>48</sup> “Taught them all sacramental grace was nought,”

“So taught them, and so practised what they taught.”

“Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy sacraments. In the name of the Father, and of the

Son, and of the Holy Ghost. Amen."—*English Ordinal of the Church. Ordering of Priests: Bishop's Address to the Candidates for the Priesthood.*

After using this form of sound words over and over again, a well-known east country Bishop is wont to speak disparagingly of the truths contained therein, viz. the true succession by Episcopal tradition, and the power of priestly absolution. And men call him a plain, straightforward, and honest man!—a thorough man, forsooth.

“ “ Foe as I am to the Faith Catholic.”

No one, I suppose, can ever forget the two-fold electrical effect, first of a Bishop rising at a public (religious) meeting with these words upon his lips: “Opposed as I am and ever have been to the Catholic Faith”.... and then of his being at this point interrupted by an ominous voice from the far end of the room exclaiming, “Which faith except every one do keep whole and undefiled, without doubt he shall perish everlasting”—words, it might be fairly imagined, that none (but a Bishop) could have forgotten or forsaken.

“ “ Which binds them ever the worst men to take.”

One might ask the question with reference to Dr. Jenkins of Baliol, and Dr. Cardwell, save that the latter, whatever his real mind and feeling may be as to cathedrals and quires, has done the Church some service (which is more than Jenkins or Buckland ever did) in the republication of his liturgical and synodal books. In fact, Dr. Cardwell seems in Church matters like the Bishop of Lincoln (Dr. Kaye) in patristical—an adept at the theory, and well up in the letter, but wholly divested and devoid of their true spirit.

“ “ Not on God t'outlay.”

Ask a London Rector why the service of his richly endowed and heavily ornamented church is so wretched; and he will tell you that “it is no business of his to do more than read

the prayers and preach : he is not to incur the cost or trouble of improving it—that is of making it a reasonable service indeed—even if he were able and willing so to do, which he is not.” After all, St. James’s, Piccadilly, with its grand painted Venetian window and flash new Rectory-house, is only a little worse than its neighbours on the score of that essential, the divine worship of God, for which the church was consecrated, the living enriched, and the Rectory built. And this—*proh pudor!*—the Bishop’s own parish church, and that Bishop a man who is said to have a taste for music : a taste, however, that he dedicates to God’s honour as much and no more than he does his Greek, which stands fast locked in the five plays—the Bishop’s charmed ring.

“ “The Litany to-day will not be read at all.”

A London clergyman who had taken the occasional duty at St. Paul’s, Covent Garden, assured the writer that the church officials, “the minor orders,” loitered about the steps on the Litany morning, the only week-day service, to hinder any chance worshippers from going in to pray, with the plea, “there would be no congregation.” Now there may be no direct proof that the Incumbent was personally cognizant of this flagrant fact, but certainly, had he been at his post, to say the service at the stated times, the church officers could not have been guilty of the liberty which they thus officiously took; nor would the scandal have been created. So the fault did really rest with “the Curate that ministered in the parish church, for that, being at home, and not being otherwise reasonably hindered, he did not say the same [service] in the parish church where he ministered,” that service being the Daily Morning and Evening Prayer.

“ “What has become of Bishop Patrick’s chest?”

I cannot here do other or better than extract at length from the Bishop’s own autobiography the passage that refers to this mysterious chest, and the estate to which it gave birth :—

“ Having very often great communions, and sometimes large offerings (more than once near twenty pounds, and on an Easter-day five-and-twenty), I was very solicitous how to dispose of so much money, and at last resolved to inquire after all that were sick and in great need, and gave a liberal relief to them ; and then ordered the remainder to be put into the chest in the vestry, of which I had one key, and the churchwardens each of them another ; and the clerk kept a register of what was thus laid up of the Communion money. I am not able to say in what year it was, but about this time I took an account from the clerk, out of his register, what the sum was to which the money we had laid up amounted, and found it four hundred pounds. Whereupon I called the churchwardens to consider how we should dispose of it to some charitable or pious use, as the Rubric in the Communion Book directed. They desired it might be laid out for the relief of the poor, who I told them had already had their share on those Sundays when the offerings were made, and that they were not intended to lessen their rates for the poor, which would be to give to the rich, and not to the needy. And therefore I insisted this money should be employed for some pious use, and propounded the purchase of twenty pounds per annum, to be settled on the Curate, who should read prayers morning and evening for ever. To this they would by no means consent, till I told them I would appeal to the Bishop how this money should be employed, as the Rubric directs when the minister and churchwardens cannot agree. Upon which they yielded to me ; and a piece of land being found out in Essex of the forenamed value, a purchase was made of it, and an able lawyer, Mr. Thursby, made a settlement of it in trustees, which was put into the chest aforesaid, there to be preserved. Some pious persons, indeed, had desired prayers at the hour of ten in the morning and three in the afternoon, which they maintained by a voluntary contribution. These, therefore, were ordered to be at six o'clock in the morning and seven at night in summer-time (before trading began and

when it was done), that servants might resort unto them ; which they did very much, and I hope will continue to do. The other prayers also still continue at ten and three, to which the gentry and better sort of people, who maintain them, are wont to come.”—*Autobiography of Simon Patrick, Bishop of Ely*, Oxford, 1839, pp. 88–90.

“ “ In Manchester’s old towers.”

A case, I believe, of Hen-dia-duoin, as the rhetoricians would say.

“ “ Though Birley thee rebuke.”

Few people, except the Manchester Chapter, care for what Mr. Birley may choose to say of them or to them, but Mr. Birley will undoubtedly care very much for what Mr. Canon Parkinson has said to him. Certainly it was the completest *argumentum ad hominem* ever given—a good hit—a facer—a knock-down—one to make the eyes of a man, however burley, water by the imperial gallon. But will it make him *bleed*? It is easier for a Church reformer to weep a bucketful over the malpractices of a church than to meet a churchman’s offer by a gift of a thousand pounds. Tears cost nothing, ink and paper little, and envelopes only a penny. One could wish that the Manchester Chapter had “ cleaver hands;” and these they ought to have with Mr. Wray among them. Perhaps “ warmer hearts” for their minster work would be the better and more appropriate term.

“ “ On Friday morning at the hour of prayer.”

Why should the Bishop of London have ever made Friday at 11 A.M. his general weekly levy-day and time? The inconvenience so occasioned was always incalculable. Did his Lordship never think about the Prayers and Litany which are more frequently had on that day in the churches of London than perhaps on any other in the week, except Sunday?

“ “ Thus parsons purchase, and their canon bolt.”

The compass of a note is not such as to admit of more than

a bare allusion to that fearful sin of simony, now legalized (but not canonized, for the 40th canon is just as strong against it as ever), and practised by all,—corporations, civil and ecclesiastical, corporations sole, and Simeonites, who have no fear of Laud and Heylyn before their eyes, and more than permitted by the Bishops. When the question was before the Lords they made no head against it. Henceforth, therefore, let no one Bishop or ecclesiastical officer fire a canon against a clerk. For although there stands the 40th canon, yet there stands likewise advertisement after advertisement rank and file in the columns of the specially clerical papers, the Ecclesiastical and Church and State Gazette, one of which a Bishop originated, and both of which the Bench *en masse* patronise and support.

“ ‘Who loathe an alms-dish.’ ”

It has always seemed a sad slur on the otherwise fair escutcheon of old Mr. Walter, of Bearwood, that, from a mere private pique against Mr. Cameron, the clergyman, he should have done more to dispossess the poor of the blessings he had ostensibly contended for on their behalf than perhaps any man of this generation. He had persevered in maintaining his position, that the forced doling out of the New Poor Law was a degradation to the poor themselves, as well as in itself a disgrace. And no sooner does a man in his own parish carry out his view, by acting on the Church’s written and prescribed statute to that effect,—thus opening up a Christian fountain of relief to the indigent, that, but for his gainsaying and the intimidation of the ‘Times,’ might have been in amount sufficient for all ordinary circumstances, being all the while in character not merely unexceptionable but thoroughly Christian,—than Mr. Walter himself, and of himself, originates an opposition to the offertory, to which the clergyman succumbs —Mr. Walter’s original principle is surrendered, and the poor, alas! are sacrificed.

“ ‘ Shrink from the surplice, yet defy an oath.’ ”

The tender consciences of the tribe of Simeon whogulp benefices by the dozen, yet are, by reason of those aforesaid consciences, prevented from using the prayers, and wearing, at all times of their ministration, the decent and comely surplice with the hood of their degree of graduates, and which prayers and surplice they have sworn to use, are really moral, or immoral, wonders, to be paralleled only by those who break, without a pang, the 40th as well as the 58th canon of the Church, *i. e.* the anti-simoniacal as well as the anti-puritanical canon.

“ ‘ Good Mister Jacks, why go you not to pray?’ ”

I know a parish wherein there dwell some half-dozen high and dry clergymen, and wherein, besides them and theirs, there exists a church which has the daily morning and evening prayer; into which church but one of these half-dozen clergymen is ever seen, morning, noon, or night, to enter for service; they themselves, be it remembered, having among them scarce one weak, solitary, and miserable service from week’s end to week’s end. And what is more and worse, when a heavy domestic bereavement befel the clergyman of the daily-service church, and, in the unavoidable absence of the one willing brother, rendered, for one turn only, their assistance valuable for the supply of his place and duty, they one and all refused, flatly refused, to help a brother in distress, although he had never a word of difference with either of them. So much for the high and dry school, who, in common with the Reverend editor of the ‘ Churchman’s Penny Magazine,’ equally deride the Dissenters’ week-day meetings and the Church’s daily prayers.

“ ‘ The church would rise, and all the pew-doors bang.’ ”

This is evidently a reason why the restive party in the Establishment—one must not say the Church—are so deeply

in love with pews. If an unfortunate Curate have the offertory, or prayer for the Church militant and collects, the pew-doors are—like roadside stones to rioters—ready weapons of assault, or at least of insult, which in God's house is of all assault the most grievous.

7<sup>o</sup> “ And those that entering were—ye hindered.”

“ Woe unto you, Scribes and Pharisees, hypocrites ! for YE SHUT UP THE KINGDOM OF HEAVEN AGAINST MEN ; FOR YE NEITHER GO IN YOURSELVES, NEITHER SUFFER YE THEM THAT ARE ENTERING TO GO IN.”—St. Matthew xxiii. 13. And again, “ Woe unto you, Lawyers ! for ye have taken away the key of knowledge : YE ENTER NOT IN YOURSELVES, AND THEM THAT WERE ENTERING IN YE HINDERED ” (or FORBAD—*marg.*).—St. Luke xi. 52. So there were high and dry in those days also, who acted as stumblingblocks to the people.

7<sup>o</sup> “ With their yea and nay.”

Without particularizing, see, for examples of oscillation and see-saw, almost all the charges and sermons of almost all the high and dry dignitaries of the Church for the last fifteen years, from the great George Townsend and his old “ peculiar ” charge of famous memory, down to those of Bishop Monk, of “ pinching ” recollection and report.

7<sup>o</sup> “ Maltby on Durham's buried jets shall pore.”

The Bishop, who is a capital man of business, has really done the Church good service by undoing, so far as one man can, the mischiefs of those ill-conditioned Church commissioners, whom all suspect, in that he has taken the temporal concerns of “ the bishopric ”—palatinate, alas ! no more—into his own episcopal hands, and works them well : it is to be hoped, however, not too stiffly and stringently for the comfort of the Church's tenants ; she being proverbially a gentle and lenient landlady.

<sup>75</sup> "Nor York's Archbishop write the bill of fare."

Since penning the above, the old man has been called to his long account, and a lengthened reckoning it indeed will be, of which "nepotism" will form no inconsiderable particular. He was a good, quiet, inoffensive man, and not very remarkable for anything except for the largeness of his family, the robustness of his constitution, and his keenness and cleverness in the sports of the field. His fading away out of the field of the Church is but another testimony, to the truth of the Vernon motto, "Ver non semper viret,"—an adage which the Archbishop's family have always translated, "Make hay while the sun shines." It is understood that the family are provided for.

<sup>76</sup> "And what for Stanley but 'a cage of birds.'"

While we have St. Chrysostom on the Gospels of the Holy Evangelists and on the Epistles of St. Paul, St. Gregory on Job, St. Augustine on the Psalms, St. Bernard on the Canticles, Bishop Pearson on the Creed, and (valeant quantum) Bishop Newton on the Prophecies, and Bishops Lowth and Jebb on the Poetry of the Hebrews and of the Hellenists, and on the Sacred Literature of the Old and of the New Testament generally—while, moreover, we have the works of Andrewes and Laud, and Montague and Heylyn (on the Creed, &c.), and Hammond, and Bramhall, and Cosins, and Thorn-dike, and Bishops Beveridge, and Patrick, and Wilson, on all and sundry most momentous points of polemical, prophetic, and practical divinity—and last, not least, Archbishop Magee on the Atonement, we have from the right reverend successor of Bishop Horne (on the Psalms) a Bishop's Book on Birds!—‘Stanley on Birds!—himself the “*avis rarissima*” of the whole aviary, “*nigroque simillima cycno.*” But while a bare priest he did well in his generation; for who, it would be argued, so fit to follow a “Wren” on his perch as one who was already a bird all over, a very king of birds, and wren in everything but his rochet, which rochet, thanks to the interest

of some good friends at Court, the worthy bird-ward (*όρνιθοσκόπος*) very soon attained. The old saw, “Robin Cock and Jenny Wren,” reminds us that wrens are not the only Jennies whom the episcopal chanticleer of Norwich (does he ever “chant ye clear” in his church of Norwich?) takes under the tutelage of his wing—witness the following extract from the newspaper correspondence of the day, vouched for and certified by name.

It appears that at a public meeting Mr. Cobbold, in the course of his speech, made the following remark, in reference to the Bishop's having invited “Jenny Lind” to stay at his palace while fulfilling her professional engagement at the Norwich Musical Festival.

“He (Mr. Cobbold) quarrelled not with the Bishop for his patronage of talent in any sphere; but this he did honestly say, and he felt it whilst he said it, that the Bishop of Norwich would stand in a nobler position in the encouragement of his inferior clergy than he could ever do in the praise and admiration of the world for his attention to a public singer.”

Mr. Cobbold admits the merits of Jenny Lind in his letter on the subject, and very properly adds,—

“Did I speak evil of my Bishop for his patronage to her? I did no such thing. But tell me, Laicus, if in the higher duties of his sacred profession he would not stand in a nobler light? Surely, Sir, his inferior clergy have at least a prior claim to his hospitality and encouragement! What I now state is well known to every clergyman in his diocese. You cannot deny it. Let those defend it who can! Is it not known throughout the whole extent of the counties of Norfolk and Suffolk that the inferior clergy are summoned in rotation to preach before his Lordship in his cathedral at Norwich? We are called upon to go from the most distant parts of his diocese! His secretary informs us that the Bishop expects us, on a certain day appointed, to preach before him. He expects that we attend on purpose, I presume, that he may become acquainted with us, or that we may give some account

of the faith which is within us. We go; we leave our parishes; we ascend the pulpit in the cathedral, deliver our discourse, and may return the same way we came without the slightest notice whatever from the Bishop. Is there a door of hospitality open to us at the palace, or at the deanery, or at the house of any of the Canons Residentiary of the Cathedral? Is the poor preacher of the Gospel, the stranger, as it were, of his diocese, received by his Lordship with the attention of a father? Can we go to his palace and find a bed for the night, a stable for our horse, or a room of refreshment? No! We may, and do, go to an inn. We cannot travel on the Sabbath-day; the distance may be too far off. We must arrive at Norwich the day before, and seek accommodation for ourselves in the city. We preach before our Apostolic Father, and receive no hospitable attention. This, Sir, is a fact well known to all the clergy. But when Jenny Lind, with her pretty madrigal, her foreign accent, and her sweet notes, shall come to Norwich to sing, the palace-gates fly open—the charms of her voice, her virtues, and her celebrity attract the Bishop, and command his most flattering approbation. O Sir, surely, again I say, I may be pardoned for my assertion, that I am jealous for the honour of a Bishop's sacred character, when I think of the neglect shown in this respect to his inferior clergy, and say that he would stand in a nobler position in their encouragement than in that of Jenny Lind. Is our duty less momentous than that of a foreign singer? At the very best, what are the songs of this lady? They are very pretty, native, simple, innocent ballads; and she makes them peculiarly captivating by her accomplished performance. We are engaged, before a Bishop, in speaking the great praises of Him to whom all glory in heaven and earth is due; and to whom can we look for any little hospitality or encouragement on earth in so doing, if not to our Diocesan? Let any one answer."

As a pendant and appendix to the above, I add from the 'Yarmouth Chronicle' the most lame and impotent conclu-

sion of this botched and cobbled affair ; the most amusing and characteristic part of which is the Bishop playing off the Jewish commandment of the " Sabbath," which was made for man, against the Christian commandment of episcopal hospitality. Comp. 1 Tim. iii. 2, and Tit. i. 8, " A bishop must be given to, and a lover of, hospitality ;"—but not on Sundays.

" **THE BISHOP OF NORWICH AND HIS CLERGY.**—The Lord Bishop of Norwich having requested the attendance of the Rev. Richard Cobbold at the palace, that he might explain to him the error and injustice of his (Mr. Cobbold's) accusation of want of hospitality to his clergy when summoned to preach at the cathedral, the Rev. Richard Cobbold attended, accompanied at his particular request by the Right Hon. Lord Henniker, to the Bishop's perfect satisfaction, on Monday, the 25th of October, at 12 o'clock. His Lordship then explained to him (Mr. Cobbold) that he did not invite the clergy to dine with him at that time, fearing it might be irksome to the preacher, and because he (the Bishop) himself wished, with all those numerous and onerous duties he had to discharge at other times, to spend the Sabbath-day in the retirement of his own domestic circle ; but that lunch was always set out at the palace, and the preacher was generally invited ; that though it had been the immemorial custom for the Bishops not to invite their clergy to dine with them on that day, yet that he (the Bishop of Norwich) had so far broken through that custom as to give a general invitation to the preacher to come and take refreshments. Mr. Cobbold begged to assure the Bishop that he was quite unconscious of any intentional disrespect, and that he was perfectly satisfied with his Lordship's explanation, and that, if in anything he had said, written, or done, he had wounded his feelings, he was quite ready to express his regret for the same, and trusted that this would be an ample apology for any error or injustice of which he (Mr. Cobbold) might have been unintentionally guilty. It is not generally known that the corporation of the city of

Norwich used formerly to provide accommodation and hospitality for the preacher from some charitable donation left expressly for this purpose ; but that in course of time this was compounded for by the payment of *1l. 1s.* in lieu thereof to the preacher, which, if not received by him for the discharge of his duties, is paid to one of the minor canons of the Cathedral."—*Yarmouth Chronicle*.

" "For Musgrave ?—nought he knows, is known of none."

Known or not known, Bishop Musgrave has, since the writing of the above, contrived to tumble, in his sleep, into a good thing, viz. the Archbishopric of York and Primacy of England—a pleasant prospect for the church generally, and a fact very flattering to his Right Reverend seniors on the Bench. Was the Bishop ever a parish priest ? or what in the world was he besides a Whig ? He is to be succeeded, it is reported, in the doubly unfortunate see of Hereford (for misfortunes never come singly) by Dr. Hampden, of heretical notoriety—if he, or his friends the Ministers, can get the Chapter to elect him to their Bishopric. The Chapter of Hereford may be of tough materials, but the Chapter on *Præmunire* is a tougher chapter still. When, however, there was, some years since, an idea afloat in Lord Melbourne's mind of appointing Dr. Hampden to the see of a southern diocese, a dignitary of the threatened cathedral assured the writer of this, that the Chapter were unanimous in their determination to resist the menaced tyranny over themselves and dishonour to their ancient church. They were prepared, he said, for all the pains of *præmunire* sooner than bate one jot of their duty to Almighty God, which was plainly, in their case, to prevent an impugner of the sacraments from consecrating at the altar where they served. Whether this their resolution became known or not, and so reached the ears and stopped the bravado of the Premier, his Lordship best can testify ; but the attempt to foist in that "village Hampden" was not made, and he and the church remained in *statu quo*.

<sup>78</sup> “But rich ragoûts and punch for Copleston.”

Again comp. 1 Tim. iii. 3, and Tit. i. 7, “Not given to wine;” “Nor greedy of filthy lucre.” By no means to re-iterate or revive ancient Oxford soubriquets, which might be hardly fair at this time of day, so it was with regard to Dean Bishop Copleston,—that when Tom Duncombe, some years since, moved for the opening of the playhouses on the Wednesdays and Fridays in the Passion and in the earlier part of the holy weeks of Lent, in which motion he was seconded by that wise and liberal senator, Sir Charles Burrell, the strongest and indeed the conclusive argument with the House was this—a good play is, *per se*, no worse or more unspiritual a thing than a good dinner. Granted. Now, Bishop Copleston gives grand dinners to his Right Reverend and Reverend brethren on the Wednesdays of Passion and of Holy Weeks, and of Lent generally (the days so celebrated by the Bishop were specified either by the mover or seconder or both); therefore the manager may just as properly give good plays and mental entertainment to his friends the public, who are as likely, and as harmlessly, at that solemn season, to enjoy his food for the mind, as the Bench are to enjoy their brother’s pabulum for the body. Carried *Mem. con.* Knowing the Bishop’s penchant, it was, to say the least of it, an apt and curious coincidence, and was effectual for its purpose. Bishop Copleston positively ate open the playhouses—he ate a hole in them for the public to enter by—he breached them by his own breach of Church discipline and duty. In point of fact, he “brosiered” them.

<sup>79</sup> “So take his Saxon well-nigh as it reads.”

“Plain truth, dear Murray, needs no forms of speech,  
So take it in the very words of Creech.”

POPE, *Imitations of Horace*, B. i. Ep. vi.

Every one will recognise the character of the good Parson from the prologue of the ‘Canterbury Tales;’ at least I hope so, notwithstanding the slight modification which I have ven-

tured to make in the language and expression of Chaucer for the general reader's sake, as well as with the view of showing how far, in my judgment, direct alteration ought to have place in any attempt at conforming to the fashion of the age the works of the great Father of English—I had almost said *modern* English—poetry. And great works they are. I cannot agree with Mr. R. A. Willmot (Bishop Jeremy Taylor, &c., p. 15) that the following portrait [is] made famous by the fresher colours of Dryden, who transferred it to his own canvas. Glorious John in this particular seems at fault. He has certainly made a painting of a fancy person of his own, and a good one, whether holy Bishop Ken were in his eye at the time or no, but as surely fails to present us with a portrait of Chaucer's. I shall be forgiven not adopting Mr. Horne's excellent modernization. My duty to Chaucer seemed to forbid my sparing myself any trouble in tracking his venerable foot-steps.

<sup>so</sup> “ And thirteen hundred more from Cliffe-atte-Hoo.”

I believe these incomes are understated, for the return was made by the incumbents themselves in a season of alarm, and were accordingly lessened by every possible deduction. Let any one go a pleasant summer-day's pilgrimage to the noble church at Cliffe (the ancient Cloveshoo), and then—while mourning over the vanished ridge-roof, the lost east window, the vamped-up tower, the wretched nave and chancel, the horrible dirt and coal bunker (for a portion of the interior is literally made into dust-heap), the beggarly deal-partitioned schoolroom, and the whole fabric smelling of filth and desolation and decay—let him ask, Is it possible that this august temple of the Most High is, with all the riches of its rich endowment, intrusted to a minister and steward of God's mysteries, who, like the unjust steward in the parable, is more than content, is happy, to sacrifice the honour and service of his Master to a paltry consideration of self? To look at Cliffe church, and think of the Archdeacon (Crofts) who is its

parson, is one of the most painful sights and scenes of home travel which a Christian man can witness and weep over.

<sup>as</sup> “Who saith that Parson Hale hath not his dues?”

The worst of the whole business with the Archdeacon is that the Master of the Charterhouse is by statute precluded from accepting or discharging the duties of any other office of the Church. So at least it has been publicly asserted, and hitherto without contradiction. It is rumoured too that since Archdeacon Hale’s troubles he has not been so much the oracle of London House as heretofore. How characteristic is this of a great man’s countenance, and of a lesser man’s tenure of his favour! How declaratory, too, of the real value of the (Bishop’s) eye to the Head.

<sup>as</sup> “The Bishop’s hand  
Hath barred against God’s flock God’s church throughout the land.”

Say what you will to exculpate them on the score of their natural inaptitude to such things, it is a fact which you cannot deny, that the Bishops do what they can by precept and pattern to discourage the daily service and defeat all attempts at its revival. They seldom allude to it at all, and, if they do, it is with the coldness of a Protestant’s devotion, and with the dampness of a wet blanket for its upholders.

<sup>as</sup> “For that he let the contrite soul confess.”

The treatment of Mr. Woodard, of Bethnal Green, by the Bishop of London, and of Mr. Biddleston, by the Bishop of Worcester, are cases in point wherein (despite the declarations of Holy Writ, the directions of the Church and her Prayer Book in the offices of the Holy Communion and Visitation of Sick) the Bishops, like untoward nurses, are determined to overlay and stifle their children—the children of the Holy Church.

<sup>84</sup> “ Stop that Gregorian tone . . . we love it . . . then depart.”

Let the reader by all means purchase a small pamphlet entitled ‘ The Choral Services of the Church of England ; a Correspondence on the Choral Service of the Church, between the Bishop of Chester and the People of Bollington : by A Villager.’ It may be had at Messrs. Simpkin, Marshall, and Co.’s, and will well repay perusal. By it he will be instructed how that Bishops of the puritan cast, though they affect to side with the people against the Church, yet in truth regard neither God’s service nor man’s comfort in their imperative decrees and enactments. They do but serve themselves. The pamphlet was first advertised to be had at Rivingtons’ ; but they, I suppose, finding it neither high nor dry, left the Villager in the lurch with his Choral Service, as they once, for the same reason doubtless, did Mr. Newman with his intended Lives of the Saints.

<sup>85</sup> “ A hush is on the waters.”

This good Bishop (Archbishop Whitgift) lived to see King James settled in peace, and then fell into an extreme sickness at his palace in Lambeth ; of which when the King had notice, he went presently to visit him, and found him in his bed in a declining condition, and very weak ; and after some short discourse betwixt them, the King at his departure assured him “ he had a great affection for him, and a very high value for his prudence and virtues ; and would endeavour to beg his life of God for the good of his Church.” To which the good Bishop replied, “ PRO ECCLESIA DEI, PRO ECCLESIA DEI !” which were the last words he ever spake : therein testifying that, as in his life, so at his death, his chiefest care was of God’s Church.—Isaac Walton’s ‘ Life of Richard Hooker,’ p. 187, ed. Lond., 1827.

## POSTSCRIPT.

THE letter to the Premier of the remonstrant Bishops, and Lord John Russell's reply, afford a striking instance of their Right Reverend Lordships' dilatoriness and inaction in what concerns the welfare of the Church, and of the Premier's shrewdness in using their silence for an argument in Dr. Hampden's favour. Perhaps such advantage taken of their supineness in one case, will have the good effect of making them more stirring and observant for the future. Lord John fairly tells them that, had they done their duty but once for the last fifteen years, this evil could never have happened.

For many a long year they let the Priest and King's Professor alone; and only bark at him now, when about to be made a Bishop. As if their objection to him was, not his heresy, but his intrusion into their bench; not the mischief he might do to the Church, but the misgivings he might create as to themselves. "If Dr. Hampden be a real Bishop, what must Bishops be?" Certainly the Doctor's appointment will be to each and all a blow under the fifth rib: it will be to the sincere faith and character, to the true independence and honour of the Church of England, the severest coup de grâce ever dealt out to it by the sharpest of its tender patrons, the Premiers of the day, or by the iron hands of its chosen nurses and step-parents,—the DEFENDERS of its FAITH—"most religious and gracious" though they be.

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In Note 77, page 96, line 23, Dr. Hampden's name appears in connection with a Southern Cathedral. It should have been Dr. Arnold's—which, while it leaves the principle the same, makes the case still stronger; Dr. Arnold, though more than suspected by the Church at large, never having been academically condemned *in formâ*.

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October, 1847.

NEW WORKS  
IN MISCELLANEOUS AND GENERAL LITERATURE,

PUBLISHED BY  
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PATERNOSTER-ROW, LONDON.

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